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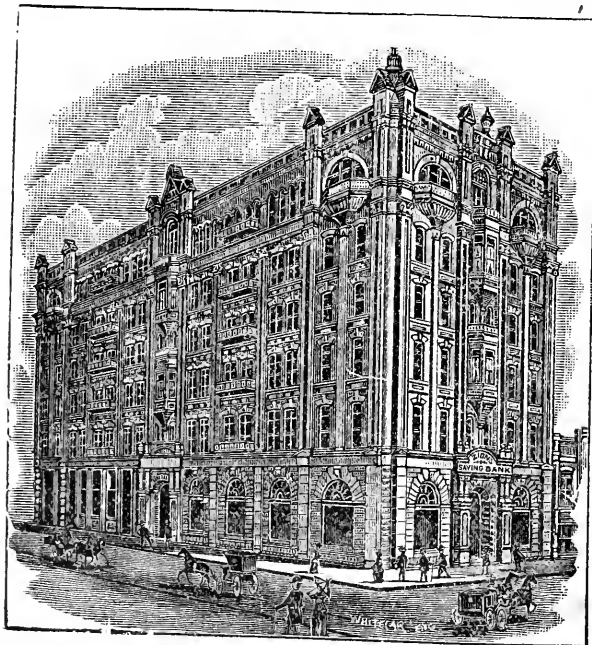
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VOL. II.

AUGUST, 1899.

No. 10.

STUMBLING BLOCKS.

BY ELDER WALTER M. WOLFE.

To those who have been reared in the Church of Jesus Christ of Latter-day Saints, and perhaps to those who embraced the Gospel in the early days of this dispensation, it may seem strange that, after baptism and confirmation, there should yet remain stumbling blocks in the way of seekers after truth; who, though of the seed of Joseph, have in an especial degree the perverseness of Ephraim, and, while convinced of the divine mission of the Prophet Joseph, yet seek after a sign as to the correctness of some of the doctrines taught by the Priesthood. Even when the sacred portals of the House of the Lord have been crossed and the new and everlasting covenant has been entered into, there may remain traces of the sectarianism and false doctrines that have blinded the world for 1800 years since the apostasy first commenced.

We are familiar with instances, scores of them, where a new comer, an immigrant to Zion, has drifted away from the principles of the Gospel that he once loved, on account of the real or fancied injustice of a brother, a misunderstanding of the law of tithing or a failure to regard the teachings of the Word of Wisdom. But

there is another reason for coldness and spiritual darkness that has been especially impressed upon me. It is an easy matter for any one who is spiritually inclined and who has studied the Bible to see in the first principles of the Gospel, the teachings of the Savior practically exemplified. Should such teachings be given in Presbyterian, Methodist or Episcopal churches, and words "Mormon" or "Latter-day Saint" not be associated with them, there are few of the sincere church members in the world who would not accept of them. Hence these foundation stones in the plan of salvation being shown to a waiting world by zealous missionaries, the honest in heart "hear the word gladly and anon with joy receive it" and become participants in the blessing by the ages long foretold. The difficulty in the case of new converts and inquirers is not as to what they believe, but as to what people and friends will say. Milk for the babes suffices until suddenly, unexpectedly, the latent thought is brought into action by some passing word or sermon or manifestation and then Doubt and Faith fight the mighty battle for supremacy.

About eight years ago I attended a ward conference in southern Utah. One of the speakers made the assertion that God is constantly increasing in knowledge and power. To me the statement seemed blasphemy. The words of the old Westminster Catechism rang in my ears—"God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

When the meeting was over I sought the Stake President and, after a long interview, returned to my room to ponder over the words, more encouraging and inspiring than any others that have been given to man since Father Adam walked in the garden, "As man is God was, as God is man may be." It may be remarked in this connection that our new converts are often misjudged because they do not seek and follow counsel. They must be educated up to a point where the Priesthood and its power and authority can be dis-associated from man, the human speaker. Man in the world follows only the dictates of his own mind, warped and prejudiced by centuries of inherited traditions. It is well-nigh impossible to cast these off as the serpent sheds his skin. He must be gently brought to realize that only in the fullness of the Priesthood and its teach-

ings, under divine inspiration and revelation, can perfect knowledge and understanding be obtained. Before this realization can be obtained must come a literal crucifixion of the *self* that asserts itself in every man and woman—the *self* whose presumptuous assertion caused Lucifer to fall, and whose humble abnegation on the part of our Savior brought salvation to a fallen race. It behooves all who dwell in the light of truth and fullness of knowledge to deal tenderly with those who have not yet learned what a safeguard lies in counsel. On the occasion to which I have referred, I was advised not to delve into the “hidden things.” Could I stop thinking? My mind and heart were aflame. The rise of God from man, the development of man into God, were beyond my finite comprehension, and yet, in the thought was the problem of existence, and I understood now the prayers of aged patriarchs that up to this time had fallen upon my ears as empty words. Now indeed life had an aim wide as infinity, an aim that should end only when eternity shall cease.

Yet with this overpowering idea came the question: What and who is God? And the first of the thirty-nine articles of the Church of England came into my mind with its contrary statements that God is a being “without body, parts or passions” and that the “Father, Son and Holy Ghost are of one substance, power and glory.” I realized at once that the God of the world and the God of the Church of Jesus Christ of Latter-day Saints are as unlike as Baal and Jehovah. The concluding statement of the first article, that Father, Son and Holy Ghost are of the same substance, first opened my eyes to the fallacy of the doctrine there expressed. Then I saw, that a being without body parts and passions was no God for me, and I relegated what I had before held as truth to the ashes of memory.

But the greatest difficulty was yet to come. If, I reasoned, God, our prototype has increased and progressed and continues to increase and progress, man, his child, must have passed through similar experiences that have brought him thus far on his way to perfection and is destined to pass through similar experiences until he reaches an equally exalted plane; hence if there is a future, there must have been a pre-existent state.

At this point I stood between two great schools of modern

religious thought—one the Christian (accepted by the civilized world at large) teaching that man did not exist before his natural, human birth; that the soul is a direct creation of Deity, entering the body with the breath of life; that man is simply the impotent fabric from an omnipotent hand, coming we know not why, and predestined to go where God in his infinite justice has decreed. Such was the teaching of Augustine, such has been the teaching, with more or less definiteness, of the Roman Catholic Church, of Calvin, of Luther, and of all the sects and isms that have arisen since the pentecostal feast.

On the other hand the teachings of Buddha, known to the western world during the latter part of this century as Theosophy, and made especially important by the late visit of some of its most prominent members to Salt Lake, have fascinated a great number of people who are inclined to a belief in pre-existence; and here the theological pendulum has swung to the other extreme, and the doctrine obtains that man has come up through various lower forms until he has arrived at this—the highest stage of corporeal existence. This human condition lived perfectly, he ceases to exist as an individual, and becoming absorbed in the Supreme Being, enters the state called Nirvana; aspiration, identity are gone, and futurity becomes a happy blank. There we have it. Christianity doubts a former existence, Buddhism a future, and between the two a trembling world knows not which way to turn.

A careful study of ecclesiastical and profane history was of inestimable value to me at this point, and as our missionaries meet the same difficulties that I have met with, a brief history of the origin of the prevailing errors as to the nature of God and the doctrine of a pre-existent state may not be amiss at this stage.

In the third century before the Christian era, the great philosopher, Plato, advancing on the tenets of his master Socrates and realizing that the marble statues in the Parthenon and Agora were blocks of stone and nothing more, taught that there was but one God—infinite, eternal, invisible. He pervaded all space and was the source of life. From him emanated the soul of man and the “dæmon,” that we call conscience, was subject to his laws. A grand idea when contrasted with the gross idolatry of the world! His followers were soon numbered by the hundreds of thousands.

"What," you ask, "had Plato to do with Christianity?" Simply this: When Greece fell (in 146 B. C.) her wealthy men and philosophers, who could not endure Roman taxation and Roman rule, made their homes in Alexandria, which soon succeeded Athens as the capital of the literary, artistic and philosophic world. Two hundred years later many followers of the Savior, fearing Roman persecution and hating Jewish scorn, sought likewise an asylum on the sunny, south shore of the Mediterranean Sea. The Platonists of Alexandria held open debate and were like those Athenians whom Paul describes: "they spent their time in nothing else, but either to tell or to hear some new thing." On this account they gave audience to the timid Christians as they would have done to any other expounders of new mysteries, and the Christians (to their shame be it said that they did not die like the martyrs of Rome and Antioch) temporized with the Greeks. Plato called his divine essence the Logos and the Apostle John, in the original Greek says: "In the beginning was the Logos and the Logos was with God and the Logos was God." "Why not," said the Christians, "for the sake of harmony and of converts reconcile Plato and Christ?" So God became a spirit, infinite, eternal, invisible—the Logos of the philosopher. Rome accepted the error a century later, just as she subsequently accepted from the same African source the false doctrines of celibacy, penance, infant baptism and a score of equally dangerous heresies that brought ruin upon the church and death upon the world.

Augustine was a profound student of Plato, and so far as he believed consistent, accepted his every tenet. He ranks today as the greatest of the church fathers. In theology Calvin followed Augustine even more closely than Augustine followed Plato, and Luther was an Augustine monk after the order of St. Francis. Plato also taught that the soul was an emanation from Deity, having no pre-existence as an entity. So the Christian church lost, or else held as traditional and unworthy of credence, all that we believe concerning the spirit world even to the mighty council, where the fate of earth, man, salvation itself, was the subject of argument—a council of which Jew and Aztec still treasure some misty knowledge. Therefore, finding neither of the so-called Christian doctrines taught by the Savior or his apostles and trac-

ing them to a distinctly pagan source, I became first reasonably and afterwards spiritually convinced that each was false and that the teaching of the primitive church was to the contrary.

But in the meantime points had arisen that history could not settle, questions brought up naturally in considering the principle of eternal progression. What of the resurrection, I wondered; is it past, present or future; what of resurrected beings? Especially was I once troubled at hearing Michael and Father Adam spoken of as identical. History and the Bible availed nought. What I needed was a brother to direct me toward the light and truth; what I obtained was, "Do not meddle with the mysteries." I asked for bread and was given a stone, for fish, and found a serpent.

Many of my readers realize full well that the Bible, with regard to these essential mysteries, is to the world at large a sealed book. Man cannot, without the aid of latter-day revelation, interpret the sacred pages on which he bases his hopes of eternal life. He cannot tell whence he comes or whither he goes. The idea of the Lord Jesus Christ as our "Elder Brother" in a literal sense is absolutely incomprehensible, the term is acknowledged only as having something to do with the plan of salvation. Yet how plain the word of God, when, unconfined to a single book, we read the inspired words of the Pearl of Great Price, Doctrine and Covenants, and the writings of the Seer. These works, especially the first and last, are surrounded by a kind of curtain of mysterious sanctity that makes a new-comer afraid even to inquire about them, and yet they are as much the heritage of the children of the covenant as are the Bible and Book of Mormon.

There are many young men and women in the Church of Jesus Christ today who are in the spiritual condition of the eunuch whom Philip met. (Acts viii: 27-31.) For these children of the covenant some further provision should be made. God has established upon the earth his Priesthood. This Priesthood holds the keys not only of revelation and of sealing ordinances, but of instruction in our most holy faith, and it is far better that from the lips of one inspired by the Almighty himself should come the words that will give eternal life and hope and understanding, than that they should come from the thoughtless, ignorant or indifferent. Do not think for an instant that I am urging the spreading abroad of that which

should be concealed—the casting of pearls before swine. It is a fact that too many of our young people, eager for marriage, receive their endowments utterly ignorant of the true purport of the ceremonies in which they have participated and of the lessons that should be conveyed from the time that the portal is entered until the sacred kiss is given across the altar—ignorant not from choice, but from the lack of fitting instruction from the servants and handmaidens of the Lord, consecrated to the great work of inducting our young into the hidden things that pertain to the Kingdom of God. We know how they go forth. A flitting picture is all that they possess, and the great truths of past, present and future are irrevocably lost. As such persons mingle with the world, and in our day Babylon is in our midst, they class even holy rites with the myths of Greece and fables of the Arabians. Not that they apostatize, but the perfect rooting and grounding in the faith that comes from an inner consciousness and understanding of the laws and principles of salvation, their history and growth, is entirely wanting; and they become first lukewarm, then cold, and finally the mantle of charity covers them by saying that they are weak in the faith. Too often their children drift into and become a part of the great, godless world.

The instruction of which I speak cannot be given in our schools nor yet in our meeting houses and places of public assembly. For obvious reasons it is rarely mentioned in the Sunday School save in the theological department where it too frequently is a cause of profitless discussion. There is no provision made for it in our Mutual guides. It falls naturally to those who are especially and actively connected with the latter-day work and who are richly endowed with the gift of the discernment of spirits. Those to whom mysteries are dark and not understood are not fit instructors in the inner knowledge of the things of the Gospel of Christ. And yet it was for the purpose of such instruction that the schools of the prophets were established and Parley P. Pratt as the president of the one organized in Zion (Jackson County, Missouri), received the following blessing: “And I will bless him with a multiplicity of blessings; in the expounding of all scriptures and mysteries to the edification of the school and of the church in Zion.” (Doc. and Cov. Sec. 97, p. 5.)

In one particular the education of young Saints is in marked contrast with the training of the world. When our children arrive at an age where nature or association prompt them to make inquiries as to the origin of their beings, we do not turn them off with "found under a cabbage leaf or brought by the doctor" stories. Plainly, simply, trusting to the inspiration which God gives each of his children, we unfold to them the mysteries of birth and teach them to reverence and keep pure and holy the tabernacles that the Heavenly Father has given them, that in due time they, too, may be fitted to fulfill the end of their creation, and so our boys and girls grow up pure of thought and clean of body and we are blessed in the confidence that we have given them. Shall we not then, when, of larger growth, they come to us for an explanation of the spiritual life, its mysteries and possibilities, reveal to them God's mighty truths as willingly, and trusting to the same divine guidance that we enjoyed when dealing with the physical? I believe that we should, and that in doing this, God's blessing will be upon teacher and taught. Ignorance is almost as harmful as false doctrine, and it may work even more disastrous results. I appreciate fully the danger of teaching those who are unprepared for such knowledge and also the injury that may be done by uninspired teachers, but I do believe that if greater attention were paid to these subjects, Zion would be built up and the Spirit of the Lord would rest mightily upon our young men and maidens and upon the strangers from the four corners of the earth, who have been brought to a knowledge of the truth, and the righteous purpose of our Father would be rolled forth and more speedily accomplished.

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER VIII.

DEAR BROTHER:—In my last I said I should give, partially, a “description of the place where, and the manner in which these records were deposited.” The first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feeling of men on reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God,

at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jericho. And I confess that my mind was filled with many reflections; and though I did not then loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that time. But they being placed toward the top of the hill, the ground would not remove as much as two-thirds perhaps. Another circumstance would prevent the wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823. It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the Book of Mormon as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the Book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation certain places are dearer to me for what they now contain than for what they have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First, a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement and into this cement, at the four edges of this stone were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, etc., from the arrows and weapons of their enemies. From the bottom of the box, or from the breast plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record, was covered with another stone, and the bottom surface being flat and the upper, crowning. But these three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfillment of his purposes in the event of times and seasons. A few years sooner

might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly. And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the uncertainty of wealth and ease in this life, had so powerfully wrought upon him that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a

certain round of experience. And yet, while young, untraditioned and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, and that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as has been described—he had heard of the powers of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, “Why can I not obtain this book?” “Because you have not kept the commandments of the Lord,” answered a voice, within a seeming short distance. He looked and to his astonishment there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this

record. He had come to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

HONOR THY PARENTS.

Because you have been a little better educated than were your father and mother, don't imagine that you know it all. They may have more native intelligence than you, and more knowledge, through life's hard experiences, than you can ever possess. At any rate, all that you have in the way of learning you owe to their self-denial and to their determination that you should have better opportunities than they had. Your ingratitude is made glaringly apparent when you address them in terms in which your scorn of what you consider their shortcomings is only slightly veiled. And when you go farther and refer to them in derogatory terms to your acquaintances you are far from being a gentleman.

No matter how lacking in worldly polish your parents may be, they are deserving of your kind consideration at all times and in all places. The human diamond in the rough is still a diamond, and no doubt in heaven will shine with greater luster than many who have dazzled by their false brilliancy on earth.

The young fellow full of life and energy is apt to be hard and unfeeling, and he needs the constant restraint of the practices of his religion to make him humane. When he is inclined to ignore the reverence that he owes his father, let him not forget that he may one day be a father himself, and before he speaks of his good mother as the "old woman," let him realize that his wife may one day be a mother. As he would like his own son to be, let him be himself.

SAMOA.

THE EDEN OF THE PACIFIC.

BY W. O. LEE, SAMOAN MISSIONARY.

Judging from the descriptions of our new possessions in Cuba and the Philippines, they must be very similar to the Samoan Islands; and naturally enough, they are all very desirable to the white man because they offer an easy life with more returns for less labor than in colder climates. The natives on the Islands work only a few hours every few days to make a good living according to their easy, eat-drink-and-be-merry mode of life.

The first glimpse of the Samoan Islands, with their perpetual green covering of the most dense tropical vegetation extending from the tips of the highest mountain peaks down to the water's edge, wherever man has not made a clearing, reminds one of the enchanted isles in fairy tales. Everything is so new and novel that it takes some time to settle down to a matter-of-fact, everyday existence. Such a wealth of vegetation we have never seen equalled, not even on Hawaii, whose rolling hills and hollows between mountain and sea are as a salt grass pasture in comparison with the trees, ferns, climbing vines, and dense woods, everywhere present on Samoa. The mixture of constantly decaying vegetation with the crumbling lava rock formation of the islands, together with the humidity of the tropical atmosphere, all combine to make Samoa an ideal paradise of vegetation.

There are thirteen islands in the group, ten of which are

inhabited. They run in a string from east to west, a distance of two hundred miles. Commencing at the western end they are grouped as follows: Savaii, Upolu, Tutuila and Manua. They are all of volcanic formation, and the larger ones have coral reefs around them, forming a natural rock wall of uneven height, and unequal distance from the shore, generally protruding a foot or more above the sea when the tide is out, and are buried a few feet under the surface of the ocean when the tide is fully in. Sometimes a point of the coral reef runs into the shore, but generally it is about a half a mile out to sea. Between this natural barrier to the huge waves of the ocean, which break in great mountains upon it with a never-ceasing roar, and the sandy beach, there is, during calm weather, a delightful lagoon on whose placid waters you may sail for miles without any fear of that dreadful automatic stomach pump—sea sickness.

This shallow water between the reef and the land is full of animal life, among which are fishes of all kinds: star-fish, jelly-fish, devil-fish, etc. The water is as clear as glass; corals in the form of sagebrush, trees, mushrooms, and fragments of the reef, are scattered here and there with blue fish and an occasional salt water snake or eel darting to and fro, as the splash of your oars frightens them from their hiding place among the corals. It is indeed a pleasant pastime sailing with a favorable wind on the rippling waters of the lagoons, with the foaming breakers on the reef to seaward. The land is a beautiful island, covered all over with evergreen pines, with miles and miles of sandy beach, about the same width, and shaped, for all the world, as a modern bicycle race track, up which the waves roll and recede as the tide ebbs and flows.

There is a stretch of sandy beach some two miles out of Apia which, when the tide is out, makes a natural race track that requires no sprinkling or rolling, for the sea and the tide do that. Lovers of horse racing, among the foreign population, indulge in that sport on the 4th of July, Queen's birthday, (Victoria's), and other holidays.

Wherever a steep cliff or mountain ledge does not extend to the water's edge and prevent it, there is a path following the shore all around the islands. This path passes through the native

villages which are with but few exceptions built upon the sea shore. But when the tide is out, the government path is oftentimes deserted for the wider and smoother one made by King Neptune on the sandy beach. Here it is, that we often pick up rare and curious shell formations, some with their tenants still in, and others that are empty and need no sign to tell the tale, "for rent." It is a most interesting sight to walk along the beach and watch the sand spiders promenade in their stolen suits of clothes—shells of various kinds, sizes and patterns. As you approach they draw in their claws which fit so neatly and compactly that they form a perfect door to the shell; then if you sit down and wait till all is quiet, you will see Mr. and Mrs. Spider put out their claws and walk off with their houses on their heads, like a lot of little boys and girls with different kinds of bushel baskets over their heads, their feet alone being in evidence.

There are thousands of acres of waste forest and jungle that easily could be turned into cocoanut, banana, coffee, or cocoa plantations. On Samoa, only a small portion of the better spots of land on the sea shore are under cultivation at present. The forests are composed mostly of soft-wood trees, of rapid growth, ferns, and climbing vines, that quickly decay when cut down. There are also the ironwood, banyan, and other hard-wood trees out of which the natives make their clubs, handles for tools, ava bowls, canoes, boats, and use for building houses, etc. Bunches of bamboos are frequently found, and climbing vines make a network among the trees that is impassible, except where the natives have with their long knives cut a path through the bush.

Students in botany would be filled with delight at the sight of endless varieties of ferns, from the moss fern to the large tree fern. Imagine a large lime kiln, some three times as large and deep as the ordinary kiln, whose sides and bottom are completely covered with masses of ferns. Such is the beautiful sight to be seen on the south side of the island of Upolu where the waves of the sea have washed a cave under a cliff; where the earth from above, and to the rear, has sunk, forming a large bowl in the ground. These caves are frequently found and they furnish one of the grandest sights to be seen from your boat as you coast around the islands. If the cave has no outlet in the rear, each wave, with its mighty

volume of water, fills the mouth of the cave compressing the air to such an extent that when the wave recedes, the confined air bursts forth with a report equal to a dozen cannon all going off at once, throwing the water out in a magnificent shower of spray. Still more grand and awe inspiring are the blow-holes on Tutuila, where the black lava rock forms a cliff as it drops suddenly into the sea. Against the face of this precipice, the waves have beaten for so many years, or centuries, that they have made many caves that run back from twenty-five to a hundred feet, and then extend up into the open air like huge fireplaces and chimneys up which the waves rush with such violence as to throw a shower of spray from ten to thirty feet in the air, falling again like a miniature cloud-burst, flooding the surface with salt water which returns to the sea through this natural chimney washed through the molten lava rock.

It is true, that there are certain seasons of the year when cocoanuts, oranges, bananas, bread-fruit, and other tropical fruits, are more plentiful than at other times, but not a single month passes away but what these fruits can be found in their ripened state.

We have counted as many as one hundred and twenty-five cocoanuts on a single tree, growing in clusters of from three to ten. We might write a whole chapter on this wonderful tree, with its leaves for shingles, baskets, shutters, mats, table-cloths, etc; its wood, for lumber, posts, etc; its husk, for hair mattress-stuffing, and for braiding rope that takes the place of nails, screws, locks and hinges; its shell, for cups, water bottles, and fuel that is hotter than coal, and which throws out little blue gas jets in every direction as it burns; its water, that is so delicious to drink when fresh, and makes such excellent yeast when stale and sour; and, lastly, its meat, that forms the principal export of the islands, besides entering in various ways, into almost every dish of native food. It is their milk, their butter, their dutch cheese, their oil and their chicken feed, and the only tree that will grow on some of the atolls of the Pacific. Such is the coconut tree, the most useful tree on the face of the earth. The hardness of the cocoanut is a marvel, growing as it often does, and bearing fruit, on little rocky islets that are broken off from

the mainland and on which the soil to sustain life cannot be seen with the naked eye; but in some way, the hundreds of whip-lash roots of this remarkable tree find an abiding place in the crevices of the most barren rocks. Throw a mature cocoanut with the husk on, anywhere on Samoa, and it will, in proper time, burst its shell and husk, send its roots downward, and its beautiful leaves upward, and soon become a healthy tree, twice as large in circumference when ten feet high as it is when old and sixty feet in height. The wood in the young tree is soft and pithy; the tops just below the leaves being used in times of scarcity as famine-food. It tastes very much like raw cabbage. As the tree grows taller the wood hardens. Wherever the natives have cut steps in its sides for convenience in climbing, the edges of the cut places turn dark, and become so hard that the edge of an ax is often turned in chopping it. Great notches in the sides, and even holes cut through the center of the tree, do not seem to seriously affect it. The principle of life and death is illustrated in the leaves of the cocoanut tree. Its upper leaves are springing constantly into new life while its lower ones are constantly turning brown and dropping off. Each leaf, as it falls away, leaves a lasting impression, like the cycles of time, on the bark of the tree. As we wire two cedar posts together and hang them over our hay stacks to prevent the wind from blowing the tops off, in like manner the Samoans tie two cocoanut leaves together, and hang them over the thatch-roofs of their houses to protect them from the periodical hurricanes.

While there is but one bunch of bananas on each stalk, which when ripe is cut down to get rid of it, yet two or three plants spring up at the side of the old one, grow to the height and size of a corner lamp post, bear their nutritious fruit, are cut down again, and all within the short space of nine months. There are, at least, three varieties of bananas besides the one we are accustomed to in our home market, each of different size and flavor, growing on Samoa. Then there is the bread-fruit tree, about as large as an apple tree, with fruit looking very much like our rough-coated mock orange, but larger. The leaf of this tree is the paper plate, the sandwich wrapping paper, and the outer covering

of fish, palu-sami and all parcels of food cooked in the native ovens.

But the nearest substitute for bread is not the bread-fruit, which is more like sponge-cake than bread, it is the taro or kalo, a root like the sugar beet, but not sweet, which the Samoans bake like we do potatoes, and slice it like bread; while the Hawaiians mash it and make a sour dough called "poi."

The finest chewing gum in the world is made from the dried milk that oozes from the cut bark of the bread-fruit tree. It is also used for putty, by the natives, in filling cracks in their boats. The fruit of the "ese" tree, which Mark Twain describes as muskmelons growing on trees, belongs to that class of eatables of which a little goes a long way with most people. Oranges are quite plentiful, fresh and delicious to the foreigner; but, strange as it may seem, the natives care little for them. The hedges of Samoa are composed of lemon and citron bushes and are free to all comers.

Custard, apples, pine-apples, and mangoes, are grown in the gardens of the foreigners, and there is a native fruit called the "vi" that is very desirable. It is shaped something like a large, yellow, egg-plum, with hard flesh, and a stone covered with fibre.

Foreigners have been successful in raising melons, tomatoes, squash, cucumbers, radishes, turnips, onions, beans and some other vegetables such as we see in our Utah gardens. We had string beans of our own planting for our first New Year's dinner on Samoa. All our efforts to grow Irish potatoes were futile, but sweat potatoes grow like weeds. Cocoanuts, cocoa, coffee and cotton are cultivated on the German plantations. Of the curious animal life both on land and sea we will write in our next.

"POLYSOPHICAL" AND "MUTUAL."

BY ELDER HENRY W. NAISBITT.

[The following historical sketch will form an appropriate preliminary chapter to "The Past of Mutual Improvement," as given in volume I of the ERA. It is stated there that "in 1873, it became the rule in some of the more thickly populated settlements of the Saints for the young people to form associations for entertainments and improvement. These were called night schools, literary societies, debating clubs, young men's clubs, or any other name that indicated the object of the gathering. Frequently they were solely for amusement, and, taking pattern after the early efforts in Salt Lake City, were formed to instruct the people by theatrical exhibitions and dramatic performances."

No mention is made, however, of the Polysophical and the Deseret Theological Class, (they being only hinted at,) which two pioneer improvement associations now receive full justice from the pen of our well-known contributor.—*Editors.*]

Probably none realized more fully than did the Prophet Joseph Smith himself, in the early stages of his career, that he was even then unfamiliar with what was considered an educational course.

To be sure all things are comparative, and the crude and commonplace advantages of 1820 may appear so only because we are moved upon and subjected to a broader culture than was then possible, save where the advanced New England schools were ushering in the day-dawn of that sun-light now more universally diffused. But when the prophetic character of the boy began under angelic ministration to expand, he became an observing student of all his surroundings, yet making little progress, as may easily be supposed.

Stormy times, however, intervened, the need for expansion

and removal from persecution seemed imperative; and in all such movements, from New York to Ohio, and from thence to Missouri, every moment seemed indispensable for direction, and leisure for study or reflection was an impossibility; the Prophet, it may be said, became an unwilling student of human nature, naturally credulous and unsuspecting, he trusted every one, and failed almost to comprehend that "the great net" should gather in "fish of every kind," which became more and more apparent as men denied him, thwarted him, abused him, violated his confidences, traduced his character, misrepresented his motives and sought to allure him into speculative by-paths, until he had his final betrayal, Gethsemane and Calvary, like his great predecessor and leader, the Lord and Savior Jesus.

We cannot follow this amazing history of perfidy, this sad experience of disappointment and uncertainty further than to note that the sycophants, the time-servers, the traitors, ever envious and restless, kept sloughing off or returning, but, absent or near, always a drag, without principle, without truth; barnacles they were on the new-launched vessel destined for the harbor of salvation, but which might have foundered a thousand times had they either been captain or the majority of the crew.

Missourian experience was as little likely to cultivate a drift toward learning as was Kirtland or the region round about, and so but little was accomplished save by those processes already indicated. The spirit was moving and enlarging, but opposition was expanding in public and in secret, in equal if not in greater ratio, until another State was compulsorily abandoned to avoid an utter destruction; but from a much later standpoint, all in the order and economy of God.

When Nauvoo loomed up as the objective point, a warm welcome gave reason to hope that persecution had exhausted itself, and that here at least peace might spread her wings over a people hitherto "scattered and peeled;" and so with hopes for material things and spiritual development, educational demands were supplemented by the formation of classes and schools which covered literature, science, languages, history, politics and religion. It was almost concluded that the Millennium had dawned, as the professors multiplied, and a University was projected; the temple

was building, gathering was "as the doves to the windows," and farms, homes and redemption of the prairies went hand in hand, to the surprise of believers, and to the astonishment of the outside world.

The marvelous fecundity of Gospel truth, forcing this hegira from the States and other nations, brought swarms of cormorant adventurers also; smooth and polished, flattering, and ingratiating themselves into the graces of the people, and warming themselves into the sanguine and unsuspecting friendship of the Prophet, these plied their nefarious intent with a sagacity and persistence that were worthy of a better cause; hypocrisy and deceit were not met by similar characteristics, and to meet an assumption of professing friendship was calculated to win the hearts of men accustomed to abuse, and many a sudden confidence grew up under conditions which are easily understood when rightly understood.

There came another season of suspense, of persecution, and finally of assassination and extradition; a chapter of history as fearful as fatal, but for that marvelous overruling hand and that decree of the heavens that triumph should yet rest on the banners of truth, eternal truth.

Could it be expected that during the compulsory exodus of a stricken people much could be done for intellectual advancement? In that wearisome two years' trip, pregnant with trial, sorrow and death, could any sit down to more than mourn for the calamities of the times, or to silent petition that he who rules, would order all things for the best?

Nevertheless there comes an end to all things, and by and by, the gathered thousands of Israel had settled down in the valleys of the mountains to a profundity of peace; then brain, quickened by observation, by trial, by experience, by faith and hope, saw by inspirational proximity a new and radiant future; what visions of glory, of progress, of possibility, loomed up in the hearts and before the rested fugitives, or made their toil like play!

Listen to their undismayed application for statehood, and their petition for an overland railroad; mark how they projected the University and began to excavate for the Temple; note how they went out north and south, laying out towns and farms on nearly as liberal a scale as indicated by the premier city; think of

the energy, the moral and industrial forces which drove many a passage into the eternal hills, which distributed the mountain streams, which provided schools and meeting houses, while homes were still in embryo; think of canals and ditches, and fences, of gathering, of faith; then before you could hardly turn yourself round, see the eagerness for recreation, for meetings, for reading and study, yet without books or charts or libraries; the solitary *Deseret News* being about their only intermediate between themselves and the outside world. It was a day of absorbing toil, but it was one that glowed with promise, and commanded the blessing; it was a day of sacrifice, but those colonists were self-and-God-reliant; "a thousand miles from anywhere," but nearer the heavens and nearer each other than any people since the city of Enoch fled from mother earth.

Schools for children developed rapidly while the seniors struggled and toiled; but in toil there was anxiety, and longing for leisure and opportunity which here and there blossomed into action and work. Sunday Schools were founded, and in the early fifties Apostle Orson Pratt opened a high school in Salt Lake City, while Apostle Hyde commenced a grammar class, and then the "Universal Scientific Society," was organized and many lectures were given by George A. Smith and other prominent brethren of the Church.

The all-embracing and most successful organization of those times was that of the "Polysophical Society," under the patronage and in the mansion of President Lorenzo Snow, in the winter of 1852; this was the first nucleus of a varied intellectual character in the Church, and it speedily drew toward itself the lion's share of that latent talent which, through the gathering, gravitated to Salt Lake City; its programmes, quoting from a letter written at the time, included "productions in English, French, Italian and other languages, besides the new, or *Deseret Alphabet* by Brother G. D. Watt, large diagrams of which were used by Professor Orson Pratt, while the Presidency and the Twelve were honorary members, and generally there. The music consisted of about half a dozen violins and a baso, piano, guitar, accordeon, clarionets and flutes, and, now and then, the famed Scotch bagpipes by the long-loved and ever venerable Wm. C. Dunbar." The whole was as

diversified as taste was, for essays, poems, recitations, music, song, anecdote, experience and comment, made a veritable "feast of reason and a flow of soul;" public interest "grew by what it was fed upon;" the rush for active participation in quiet enjoyment crowded weekly the spacious hall and adjoining rooms; when, like an avalanche, came the news that President Snow was appointed to preside in Brigham City, and disorganization was deemed an assured and certain thing.

President Snow, himself a collegian, had anticipated and enjoyed this success, and to preserve its influence and the opportunities it presented, he appointed a committee of three to take charge thereof, this consisted of Brother Samuel W. Richards, William Eddington and Claudius V. Spencer, who, for a time, on the old lines, and without much change, fostered interest as they could.

Sisters Eliza Snow, Zina D. Young, Helen M. Whitney, Sarah Kimball, Hannah T. King, with a host of others, contributed their quota to the successive entertainments. Gilbert Clements, David Candland, David McKenzie, H. W. Naisbitt were, with several others, among the brethren who responded while the newly arrived Hardy sisters, Sarah Kay, Eleanor Robinson, Wm. Foster and others were the instrumentalists and singers. Not a few of President Young's family and President Kimball's took an early and active part. When the place became too "strait for us," it came to pass that "the Seventies Hall" was tendered to the committee by President Young as a matter of interest and for better accommodation.

Here it became necessary to increase the managing board, and a selection of twelve was made who presided in rotation, making their own program, and in some sense endeavoring to rival each other in the quality and variety of things presented; a veritable boom followed, and similar organizations sprung up in the wards, both in and outside the city, until dancing, which had been the leading recreation (outside of here and there a theatrical organization), became nearly obsolete.

It was in the Seventies Hall where Amasa Lyman was first heard. He had returned with Brother Rich from the San Bernardino mission.

President Young's increasing interest in the Polysophical, and in appreciation of the benefit it had been to his young family, proudly suggested removal to the Social Hall for greater comfort, room and convenience. This was a great move, and all the elements of intellectual Gospel refinement became more marked in the entertainments, they assumed more and more of a drawing room character, and in connection with these an occasional soiree with refreshments and dance gave added zest and influence to the thriving yet unpretentious Polysophical organization.

The names of the acting committee at that time, as far as memory serves, were Wm. Eddington, Henry W. Naisbitt, Gilbert Clements, Wm. G. Mills, David Candland, Chas. H. Bassett, James McKnight, Hugh Findlay, Chas. Lambert. John B. Kelley, Leo Hawkins and Isaac Bowman, with, for reasons, an occasional change.

The labor bestowed upon many of the poems, essays, and articles presented, suggested to the committee the propriety of preserving the best and combining the same in quarterly, illustrated volumes, for the creation of a strictly Mormon library of original literature, with added illustrations of prominent men, places, buildings, etc., and the thought was to extend this selection from the best produced in the then rapidly increasing organizations of the territory at large.

The dawn of the so-called Reformation, fanned the petty jealousy of a narrow few, and at a general session, Presidents Young, Kimball and Grant being present, it was resolved to merge the Polysophic into the to-be "Deseret Theological Class." The first meeting was held and another appointed, and perhaps held, but it perished in the arms of the reforming agency. The defunct committee were all appointed door-keepers in the old tabernacle, from whence they gradually subsided into less prominent positions, and both organizations, "lovely and pleasant in their lives, in death, were not divided."

It is, however, pleasant to realize that the old name has become immortal; duplicates (probably with some variations), still exist in the Brigham Young colleges at both Logan and Provo; and in Fillmore the name is hallowed yet, and cherished, while outside of Utah the name has been adopted. "Many Sciences," may well

be the cognomen of pretentious institutions, as it was of that founded in the Mansion Home of Salt Lake City, by President Lorenzo Snow.

Still more remarkable is the fact that this was the basis upon which all the Mutual Improvement Associations have been built; to it they were indebted for their ideas, which, utilizing the varied gifts and endowments found in gathering Israel, gave them a greater scope and mightier influence, providing recreation and scattering intelligence, being the nursery also for junior aspirants of both sexes, in the direction and presentation of their thoughts, as to art, literature, science, religion, politics, and amusement; refining, purifying, enlarging, under the control of the Priesthood, the mental forces and intellectual thrift of Israel in this our day and time.

This chapter of reminiscences is presented to the readers of the ERA, because in the history of Association Work, (see volume I,) no reference is made to the actual founder, or to those who unselfishly wrought in the early morning hours of an increasingly glorious and unending day.

REMARKABLE CASE OF RELIGIOUS DEVOTION AND SELF-SACRIFICE.

BY PRESIDENT W. W. CLUFF, OF SUMMIT STAKE.

Some years ago, when the government of the Sandwich Islands decided to remove the natives afflicted with leprosy from among the people, and establish a leper colony, quarantining them on the north of the island of Molokai, Father Damien, a Catholic priest, volunteered to go and live at the leper colony and minister religious consolation to those unfortunate and afflicted mortals. It was certainly a most noble and self-sacrificing act. The whole world lauded the brave devotion of Father Damien, saying that he had gone to his inevitable doom for the sake of devotion to religious duty and to his God. A chapel and a dwelling house were built just outside of the leper village by the government for the priest, and for several years he preached to that afflicted people, and administered the last sacrament and funeral rites to hundreds of the unfortunates. Finally he took the loathsome disease and died a leper.

Quite parallel cases of devotion and zeal to religious duty, and love for humanity, can be related of other servants of God, although their heroic deeds are unwritten in history, and therefore are not recognized nor applauded by the world. Only a few years previous to the events above related, events which had received world-wide proclamation, twenty-four young elders of the Mormon Church were laboring as missionaries on the same islands. At that time the lepers were living and mingling with the people in their homes, not a village, and scarcely a family of the natives, that did not have a leper. For over four years those twenty-four young Elders traveled and lived among the people, sleeping in their

houses, eating their food, and administering to the sick lepers, often sleeping on the same mats where, perchance, a leper slept the night before. Their only reliance for protection was their implicit faith in the promises which the Lord had made to his humble servants, when he sent them out into the world to preach the Gospel of repentance, that if you "eat or drink any deadly thing it shall not hurt you." However remarkable it may seem, every one of these Elders escaped the loathsome and dreadful disease, and lived to return to their homes and friends. Some years after, a number of them were sent back to these islands on a second mission, after the lepers had been sent by the government to the leper colony, and then again asked for and obtained permission from the government officials to visit said colony as ministers of the Gospel. Among them were Elders Alma L. Smith, H. P. Richards and F. A. Mitchell. Each of these elders spent several days at the colony, at different times, while Father Damien was there. He kindly invited them to remain with him while they were there, and during their stay they visited the members of the Church, comforting and encouraging each of them, held public meetings, administering the ordinances of the Gospel and doing the unfortunate people in their wretched condition all the good they possibly could.

Father Damien lived very comfortably in a house which was built and fitted up expressly for him, and he had a servant to cook and serve his food which was never handled by any who were afflicted with the leprosy. So while his devotion and self-sacrifice were commendable and deserving of all praise, certainly it must be admitted, that those young Elders, who had left their comfortable homes, their parents and friends, and in several instances, wives and children, for the Gospel's sake and who in their zeal and love for the Gospel and the cause of humanity thus dwelt among and administered to the afflicted, made as great a self-sacrifice as did Father Damien. Contrasting the difference in the manner of living of Father Damien and the Mormon Elders, it will readily be admitted that they made even a greater self-sacrifice, and surely it must be admitted that their zeal and devotion to their religion and to the cause of humanity, and to their duty to their God, were fully equal to, if not greater, than that of Father Damien.

THE CHURCH OF JESUS CHRIST OF LAT- TER-DAY SAINTS AT THE PARLIA- MENT OF RELIGIONS.

"CHRISTIAN TREATMENT OF MORMONS."

BY B. H. ROBERTS.

III.

As before stated, the Parliament opened on the 11th of September, 1893, amid the most auspicious surroundings. One who described the opening scenes writes:

Long before the appointed hour, the building swarmed with delegates and visitors, and the Hall of Columbus was crowded with four thousand eager listeners from all parts of the country and foreign lands. At 10 o'clock there marched down the aisle arm in arm, the representatives of a dozen world-faiths, beneath the waving flags of many nations, and amid the enthusiastic cheering of the vast audience. The platform at this juncture presented a most picturesque and impressive spectacle. In the center, clad in scarlet robes and seated in a high chair of state, was Cardinal Gibbons, the highest prelate of his church in the United States, who, as was fitting in this Columbian year, was to open the meeting with prayer.

On either side of him were grouped the Oriental delegates, whose many colored raiment vied with his own in brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow. Beside him, attired in orange and white sat B. B. Nagarkar of the Brahmo-Somaj, or association of Hindu Theists, and Dharmapala, the learned Buddhist

scholar from Ceylon, who brought the greetings of four hundred and seventy-five millions of Buddhists, and whose slight, lithe person was swathed in pure white, while his black hair fell in curls upon his shoulders.

There were present, also, Mohammedan and Parsee and Jain ecclesiastics, each a picturesque study in color and movement, and all eager to explain and defend their forms and faith.

The most gorgeous group was composed of the Chinese and Japanese delegates, great dignitaries in their own country, arrayed in costly silk vestments of all the colors of the rainbow, and officially representing the Buddhist, Taoist, Confucian and Shinto forms of worship.

In dark, almost ascetic garb, there sat among his fellow Orientals, Protab Chunder Mozoomdr. Mr. Mozoomdr, the leader of the Brahmo-Somaj, or Hindoo Theists in India, visited this country some years since, and delighted large audiences with his eloquence and perfect command of the English tongue.

Another striking figure was the Greek Archbishop of Zante, his venerable beard sweeping his chest, his head crowned with a strange looking hat, leaning on a quaintly carved staff, and displaying a large silver cross suspended from his girdle.

A ruddy-cheeked, long-locked Greek monk from Asia Minor, who sat by his side, boasted that he had never yet worn a head-covering or spent a penny of his own for food or shelter.

The ebon-hued but bright faces of Bishop Arnett, of the African Methodist Church, and of a young African prince, were relieved by the handsome costumes of the ladies of the company, while forming a somber background to all was the dark raiment of the Protestant delegates and invited guests.*

The Parliament was opened with prayer by Cardinal Gibbons, who repeated the Lord's prayer, which since that time has been most appropriately and beautifully called the "universal prayer;" and indeed, for the first time I realized that our Master had given to the world a prayer that men of all shades of religious opinion and all religious belief, could join without impropriety in repeating together. Then followed addresses of welcome and responses, etc., and day after day sessions of the Parliament went on; always interesting, sometimes intensely so.

During the first session of the Parliament, the writer recalled his last interview with Dr. Barrows, and remembered that his

*From a sermon by the Rev. Wendor, of Oakland, California.

language was, that my "*paper would be read*;" and it occurred to me that the Rev. Doctor might mean that someone else, perhaps one of the Secretaries, would be appointed to read the paper instead of myself. Accordingly I addressed the following communication to him.

MY DEAR SIR: You will pardon me for again intruding upon your attention, but in the last hurried interview I had with you relative to the paper on "Mormonism", I am left in a little uncertainty as to whether I am to be permitted to read my own paper or you would have it read by someone else. Now, in order that there may be a perfect understanding between us on that, to me, very important matter, I write you this note to say, that under no circumstances could I consent to have my paper read by any person but myself. Either, therefore, I must be granted the privilege of reading it, or it cannot be presented to the Parliament. The disadvantage at which the Church I represent would be placed by having an unsympathetic person read its paper is too obvious to need comment, especially in writing to you who are so well acquainted with such matters. Besides, my coming here and remaining through the sessions of this Parliament is for the purpose of reading my paper.

Very respectfully and truly yours,

B. H. ROBERTS.

P. S. An answer at your very earliest convenience will be highly appreciated, and my anxiety in the matter, my dear sir, must excuse my urgency.—B. H. R.

In reply to this communication, the following letter was received:

CHICAGO, U. S. A., September 14th, 1893.

Elder B. H. Roberts,

No. 1626 Michigan Ave., City.

MY DEAR SIR: An opportunity will be given you to read your paper on Mormonism, but the date I cannot fix at present.

JOHN HENRY BARROWS.

After six days had elapsed the following letter was received:

CHICAGO U. S. A., September 20th, 1893.

Elder B. H. Roberts,

No. 1626 Michigan Ave., Chicago.

MY DEAR SIR: Will you read your paper in Hall No. 3 next Monday morning, September 25th?

Yours very truly,

JOHN HENRY BARROWS.

Hall No. 3 was one of the committee rooms at the side of the great Washington Hall where the main body of the Parliament assembled. It was capable of seating from fifty to one or two hundred people, and there had been conducted in it a section of the Parliament which discussed the questions of science and religion presided over by my friend, Mr. Snell.

To Dr. Barrows note asking me if I would read my paper in Hall No. 3, I wrote the following answer, and as I met him between the sessions of the Parliament I handed it to him.

1626 MICHIGAN AVE., CHICAGO, September 21st, 1893.

*Rev. Dr. John Henry Barrows,
Chairman Parliament of Religions.*

MY DEAR SIR: Your note asking if I would read my paper on "Mormonism" in Hall No. 3, next Monday morning, September 25th, was received this morning; and in reply will say that it will afford me pleasure to do so, *provided*; that such presentation shall not bar me from presenting the paper also before the Parliament of Religions in the Hall of Columbus.

What would suit me better would be to present another paper in Hall No. 3, on Monday, or to speak on "Mormonism" from another point of view than that presented in the paper I have prepared for the Parliament; and one that would be more suited to the character of the meetings being held in Hall No. 3.

Very truly and respectfully yours,

B. H. ROBERTS.

Without taking time to read this communication, he informed me verbally that the presentation of my paper in Hall No. 3 was intended to be the only presentation that would be granted to the Mormon Church. The conversation was very hurried, but there was no mistaking the intention of the managers of the Parliament to thus get rid of what they evidently regarded a very troublesome church and representative.

The next day I addressed the following note to Dr. Barrows, which will be self-explanatory, and carries us very near the close of my connection with the Parliament:

1626 MICHIGAN AVENUE, CHICAGO, September 22nd, 1893.

*Rev. Dr. John Henry Barrows,
Chairman Parliament of Religions,*

MY DEAR SIR: After handing my note to you yesterday, and learn-

ing from you what I feared when I received your letter asking me if I would read my paper on Mormonism in Hall No. 3—in the scientific section—namely, that that would be the only hearing granted to “Mormonism,” I concluded it would be necessary to write you again relative to this paper and cause I have in charge:

The Presidency of the “Mormon” Church—understanding that freedom was to be given to all religions and sects to make a statement of their respective faiths, distinguishing characteristics and achievements, etc., made application for that privilege to be extended to the “Mormon” faith. I was appointed to be its representative and came to Chicago on that business.

In my first interview with President Bonney, I learned to my surprise that there were serious objections raised to the admission of “Mormonism” to the Parliament, and I was led to believe that an understanding had been reached that the request of the Presidency of that Church be not granted. I was requested by President Bonney, however, to make a statement, in writing, of the reasons why “Mormonism” should be heard, and an outline of what we would want to say if admitted, and he promised to have the matter reconsidered. I complied with the request, and as you are acquainted with those papers, further reference to them is not necessary.

The result of that reconsideration was the statement of President Bonney to me that you would receive a paper on “Mormonism” from me, and make such use of it as under all the circumstances might seem wisest and best.

I presented myself and paper to you, and after reminding me of the very guarded acceptance of it promised by President Bonney, and telling me of the “stormy” meetings you had had in your committee over it—after you kindly permitted me to call attention again to the reasons why the “Mormon” Church should have a hearing, and the wrong it would be not to allow her voice to be heard in the Parliament—you accepted my paper, and the next day told me that you would “have it read.” Fearing that might mean that you would have the paper read but not by me, I wrote you to say that I could not permit my paper to be read by any one but myself, and you courteously replied by note that an opportunity would be given me to read my paper.

You now ask me if I will read it in Hall No. 3—designated as the scientific section of the Parliament.

In what I am going to say, I do not cast any reflections on the character and importance of the meetings held in that hall, they are both interesting and important in their line, and the presiding officer is both broad-

mind and courteous. I have attended a number of the meetings there and the attendance ranges from a score to one and, in some cases, two hundred or more. But now I submit that in view of all the facts as here stated—the hesitation about admitting “Mormonism” to the Parliament at all, etc., etc.—I may be pardoned for saying that to ask me to read my paper there and let that be the only hearing that “Mormonism” has, looks very like an attempt to *side track the Church* I represent while the Parliament preserves a reputation for broad-minded toleration that could not even exclude a “Mormon,” while, as a matter of fact, it hears of him either not at all or else only as in a corner—you will see at once how impossible it is for me to accede to your request.

Hall No. 3, whatever be said in praise of the meetings held there, is not the Hall of the Parliament of Religions, nor the platform from which the great religious sects and faiths have spoken—Christianity, Judaism, Islam, Buddhism. Nor has there appeared in the papers any account of its proceedings. A hearing such as could be obtained in Hall No. 3 is not the kind of hearing the “Mormon” Church asks for or can accept. She asks to speak through her representative in the full Parliament before all the world, having full time (half hour) allotted to her in which to proclaim to it what to her are the great truths of religion. If that cannot be accorded, she will be content with the distinction of being the one voice in all the world that could not be heard in such an assembly, and will seek other means for expressing her views.

I do not say this to urge you to give me permission to speak, nor have I any personal interest in the matter further than to do my full duty as I understand it, to the cause and people I represent; that done I shall be content with the result.

I ask you to pardon so great a trespass upon your time, which I know is valuable, but for the life of me, I could not say less. May I hope for an immediate reply to this as it is a matter of some importance to me as affecting my movements?

Very truly and very respectfully yours,

B. H. ROBERTS.

I communicated to Mr. Snell, the chairman of the Scientific Section, my reasons for not accepting the invitation to read my paper in Hall No. 3, on September 25th. In the morning session of Sunday, the 24th, in Hall No. 3, that gentleman was kind enough to make that explanation to those who were there assembled. The *Chicago News* of the day following, September

25th, gave the following account of his remarks under the caption here given:

SPOKE FOR MORMONISM.

SECRETARY SNELL STIRS UP THE PARLIAMENT OF RELIGIONS. DECLARES THAT FAIR PLAY WAS NOT ACCORDED THE CHURCH OF LATTER-DAY SAINTS.

Merwin Marie Snell, assistant secretary to the chairman of the World's Parliament of Religions, jumped into the breach yesterday afternoon on behalf of the Mormon Church. Mr. Snell was full of religious fair play, besides possessing a quantity of knowledge about the Church of Jesus Christ of Latter-day Saints, and learning from Elder Roberts, president of the "Seventies" of the Church, that he would not address the branch meeting of the Parliament in Hall No. 3 at the Art Institute, as arranged on the program, decided to become a Mormon himself for the time and expound the beliefs of that religious sect. What the meeting lacked in numbers it made up in spice. Mr. Snell, before proceeding with his presentation, took occasion to say some severe things about the committee of arrangements of the Religious Parliament. This body, Mr. Snell stated, when it was arranging its program, had voted that the Mormon Church should have no representation in the Parliament. An application was made that it be allowed to make a presentation, and after consideration this was granted, but when Elder Roberts had come here he was denied the privilege of going before the Parliament. All other religions of every kind and from every country were allowed to make their presentations, but this was denied the Mormons, an act that Mr. Snell considered was the "darkest blot in the history of civilization in this country. And this ineradicable blot," continued the speaker, "seems to have been due to contemptible ignorance of the religion. First told they could not go before the Parliament, then told they could, then told they could not, but could come here with their presentation. Elder Roberts declined to be thus treated and declares that unless he is allowed to deliver his presentation in the Parliament, he will proclaim to the world at large that he came here and was refused a hearing when no other religious representative was denied one."

Mr. Snell proceeded to say he had, without preparation, decided to speak for the Mormons.

"Are you a Mormon?" asked a ministerial-looking man who occupied a front seat.

"I'm a Mormon this afternoon," was the answer.

"Were you yesterday?"

"That makes no difference, I am now."

Continuing Mr. Snell said, the Mormon Church had suffered through the preposterous ignorance and prejudice of other religious bodies. The same was true of the Catholic Church, "I never saw a Protestant," said he, "whose mind was not full of lies about the Catholic Church."

"What's that? What's that?" Interrupted the ministerial-looking gentleman again, "You say you never saw a Protestant whose——"

"Yes, I say I never saw a Protestant whose mind was not full of lies about the Catholic Church."

At this point another gentleman in the audience arose and took exceptions to the interruptions. The little wave of excitement passed over and Mr. Snell was allowed to proceed quietly with his talk.

To my communication of the 22nd of September I received no reply whatever, but I continued from day to day my attendance upon the Parliament, never missing a single session least the opportunity would be given and I should not be on hand to respond. At last, amid what was considered a blaze of glory, the great Parliament came to a close, on the 27th of September, 1893.

As soon as the Parliament was adjourned, I began seeking an opportunity for a hearing through some of the leading papers in Chicago, but for sometime failed to awaken any interest in the subject. At last, however, I succeeded in getting a hearing through the columns of the Chicago *Inter-Ocean*, and published the following open letter which is a faithful history of the treatment of the Church in the World's Parliament of Religions:

TO CHARLES C. BONNEY, PRESIDENT OF THE WORLD'S CONGRESS
AUXILIARY, AND DR. JOHN HENRY BARROWS, CHAIRMAN
GENERAL COMMITTEE RELIGIOUS PARLIAMENT:—

GENTLEMEN: The World's Great Parliament of Religions is over. It will take its place in the history of the nineteenth century as one of the most important events connected with the most important century since the one in which the Messiah was born. Your names will be forever linked with it, and whatever may be its glory or its shame will reflect upon you as its chief promoters and managers. The general impression is that the Parliament, what-

ever else may be regarded as its shortcomings, has been ambitious to establish a reputation for broad-minded fairness, toleration of differences in religious thought and even-handed and high-minded justice to all men of all religious faiths, giving all an opportunity, through their accredited representatives, to set forth, without fear or favor, what to them are the great and supreme truths of religion. And I doubt not but for this page of the history of the Parliament of Religions, which it becomes my duty to write, the Parliament would fairly have achieved the reputation for fairness and toleration which it was apparently ambitious to gain. But, gentlemen, the pages of your Parliament's history are blurred with blunders that would be inexcusable in school-boys without experience or tact; and by a spirit of narrow bigotry which, despite all your pretensions to toleration and catholicity of spirit, may plainly be discerned.

Gentlemen, the spirit and value of your Parliament will be judged by another and better Parliament, a more universal one, the Parliament of enlightened public opinion, and before that Parliament I now summon you to answer a few questions, which, in order that the force of them may appear, I find it necessary to precede by a few brief statements.

In the inter-Rocky mountain region of the United States, filling those high valleys with settlements for an extent of a thousand miles, from the Canadian to the Mexican lines in fact, live a people numbering over three hundred thousand, whose history, character and religion have attracted more attention and awakened more universal interest than any religious body of modern times. It is conceded that their ecclesiastical organization is the most wonderful in the world, as their religious faith, perhaps, is the most remarkable. Moreover, their religion and its church organization were brought into existence by one of the most unique, as also one of the greatest characters that have arisen in American history, Joseph Smith, commonly known as the "Mormon Prophet." That religion is American in its origin, and is the most remarkable religious movement that America has to offer for the consideration of those who have come to inquire into the religions of the West. It is a religion, too, that is sanctified by the blood of its martyrs. In 1833, twelve hundred of its devotees were driven by mobs from

their homes in one county in Missouri, their weary way into the bleak Missouri bottoms made light by the flames which rose from more than two hundred of their houses set on fire by mobs. Only five years later twelve thousand were expelled from the same state by mobocratic forces. Some four hundred, in the two drivings, were either killed outright or died from the exposure resulting from being expelled from their homes at an inclement season of the year. I say nothing of the destruction of their property and the lands of which they were robbed by these persecutions. The exiles found a refuge in Illinois for a few years, but ere long the same bitter, intolerant, sectarian spirit set at work its forces, and the results were that Joseph Smith and his brother Hyrum were murdered.

Two years later, the Church, being continually harrassed and persecuted, scores of Saint's houses and stacks of grain having been burned, and a few more of them killed, still more of them kidnapped and whipped, commenced that wonderful exodus across wilderness and desert which pioneered the way into our greater West, where their history has been no less thrilling or dramatic than it was in Missouri and Illinois, one item being the confiscation of over a million dollars worth of Church property, consisting of real estate and personal property which had been donated to the Church by its members for charitable and educational purposes.

Were you afraid that I would speak of these things in your Parliament if admitted to your platform? Look at the paper which I proposed to read, if admitted, a copy of which is in Dr. Barrows' hands. You will find but the very slightest reference made to these things there, for we were more anxious to tell you about the great truths of our religion than to relate our sufferings, which, if told, would have put Christians to shame before the "heathen" (?) you have invited to your Parliament.

The Mormon Church occupies a striking position in the Christian religious world. Let me explain. Not to you learned gentlemen, who know all about these things, but for the enlightenment of others who may read this as well as yourselves. The Catholic claim is that Jesus Christ organized his Church nineteen centuries ago, and that from that time to this there has been an unbroken

line of succession in authority, and a preservation of all the truths of the Gospel. The Protestants claim, on the other hand, that while Jesus established his Church and taught his Gospel when on earth, in the course of a few centuries false teachers arose who burdened Christianity with pagan philosophy and forms of worship foreign to its spirit and genius, and the truth of the Gospel was either subverted or its beauty buried beneath the rubbish of human invention. The great church of England says, that "laity and clergy, learned and unlearned, all ages, sects and degress have been drowned in abominable idolatry, most detested by God and damnable to man for eight hundred years and more." (Official, Homily on Idolatry). Wesley said that the reason that the spiritual gifts of the gospel were no longer enjoyed was because the "Christians had turned heathens again and only had a dead form left"—such is the position of Protestant and Catholic. Mormonism accepting the facts of history as Protestants do, and easily perceiving that men have transgressed the laws and changed the ordinances of the Gospel, or as Protestants put it, "turned heathens again," or "that all sects have been drowned in abominable idolatry for eight hundred years and more"—Mormons, I say, insist that, such being the case, the only way the Gospel of Jesus Christ can be restored, and divine authority to administer in its ordinances regained, is by a re-opening of the heavens and the committing of a new dispensation of it to men, which is exactly what Mormonism claims to be—the Gospel of Jesus Christ restored to the earth; and that is the message we have for the world and the declaration I desired to make at your Parliament.

The questions I wish to propound to you, gentlemen, are these:—

First, knowing of the existence of this Church with its bold position to present and defend—with its intensely interesting history, its wonderful organization, its victories in the midst of appalling opposition—when you were inviting all religions and sects to your Parliament, why did you not send official notice of your Parliament to the Presidency of the "Mormon" Church, and an invitation to participate in its proceedings?

Second, when your Parliament assembled on the 11th inst., you knew of the presence in this city of the Presidency of the

"Mormon" Church. Why did you not invite them to a seat on the platform of your Parliament? The veteran President of the Church, Wilford Woodruff, scarce bent beneath the weight of eighty-six years of age, though he would have appeared in no scarlet robes, or purple, or orange-colored garments, or fantastic turban, would have come in the simple attire of an American citizen. Either as the President of the Church of Jesus Christ of Latter-day Saints, or as the greatest living pioneer not only of Utah but of America, he would have graced your platform; while the simple beauty of his character and the purity of his life would do honor to any platform that either the Church or the State can erect in all this land. Why did you not invite him to yours?

While you are formulating an answer to these questions, let me call your attention to a few other things:

The Presidency of the "Mormon" Church generously refused to take note of the slight put upon them and the organization they preside over by your neglect to notify them of your Parliament, or to invite them or their representatives to participate in it, but remembering that the Church had been falsely accused of working only among the poor and degraded—could only succeed with the ignorant—were afraid to come to the light, etc., they thought to correct the error by seeking an opportunity for an exposition of its doctrines on the platform of the World's Parliament of Religions, where its positions and principles could be compared with the attitude and doctrines of other religions by the enlightened religious thought of the age. Accordingly they wrote you, President Bonney, asking that an opportunity be granted their representative to make a statement of the "Mormon" faith, its distinguishing characteristics, and its achievements. Shortly after the letter was sent, I was appointed to represent the Church at the Parliament. On arriving in Chicago I secured an acceptable introduction to you, President Bonney, and you generously accorded me an interview of five minutes in which to present my case. In that interview I learned that it had been decided not to grant the "Mormon's" application for a hearing in the Parliament, on account of the deep prejudice existing against the Church because of its marriage system. My friend who had introduced me to you, and through whose influence the interview was obtained, urged the

injustice there would be in not giving the Church I represented an opportunity to make a statement of her faith, and showed you some letters of introduction I had presented to him, showing my standing in the community where I live.

You finally asked what my answer would be to those who raised objections to our admission based upon the prejudice existing against my people because of our marriage system. My reply, in substance, as I remember it, was: 1. That in such a gathering where non-Christians and Christians were going to meet, and where people, not only in the past but now, justified and tolerated plural marriages, it was a question that ought not to be considered. 2. That plural marriages in our Church had been discontinued by the official action of the Church, and therefore it was not a matter that should be considered when the question was discussed as to whether we should be admitted to the Parliament, as reference to it need form no part of our paper further than an announcement of its abandonment as a historic fact. You asked me to set forth the reason in writing why we should be admitted, and also enclose an outline of what we wanted to say if admitted, and you would have the question considered. I did as you desired, and after waiting a week or ten days and receiving no reply I returned home, acquainting you with the fact, and asking you to send to me there the final decision respecting our application. On the 2nd inst., I received a letter from you saying that "Rev. Dr. John Henry Barrows would receive from our Church the statement of its faith and achievements as proposed in your [my] first communication; and will make such use of it, as under all the circumstances, may seem wisest and best."

Not a very cordial invitation to return to Chicago and participate in the Parliament; and, sir, while it is difficult to discern the motives that underlie human conduct, and one may misjudge his fellows, I shall take the liberty of saying, until you disclaim it, that it was the purpose of your letter to discourage my coming or presenting my paper; for under all circumstances a child might see what would "seem the wisest and best" use for you to make of any paper the "Mormon" Church would prepare and send to you. It would be "wisest and best" to pigeon-hole it and conveniently forget all about it. Sir, we live far off in the West, and it

may be that there is some hayseed about us: we are young, too, but we were not born yesterday.*

Contrary, as I think, to your expectation, I prepared my paper and on the 8th inst., presented myself with it to you, Dr. Barrows, in your office. You reminded me of the guarded promise made by President Bonney of its acceptance, and then we together went over the story of objections to the admission of a "Mormon" to the Parliament—there was a strong sentiment against us, and in your committee you had had several "stormy" meetings, etc. I told you in reply that "Mormonism" had a moral right to be heard in that Parliament; you talked to me about public sentiment being against us. I asked you to take into account the public sentiment that would condemn you if you did not admit us, a sentiment, as you should have known, that will come from the fair-minded among church members and also from the forty millions of American citizens who have no sectarian church connection—to say nothing of the enlightened opinion of the representatives of the peoples of the Orient.

It was finally decided, however, that an opportunity would be given me to read my paper, so said your note of Sept. 14th, but you could not fix the date. I waited day after day, and at last received your note of Sept. 20th, with just this in it:

"Will you read your paper in Hall 3 next Monday morning, Sept. 25th?"

To this I replied: "It would give me pleasure to do so provided such presentation shall not debar me from presenting the paper also before the Parliament of Religions in the Hall of Columbus." I suggested, however, that I would prefer to prepare another paper for the meeting in Hall 3 that would be more in

*I regret the tone of my letter at this point. It has been criticized by some, but by none so severely as by myself. I can only say in extenuation that it was written hurriedly and under great stress of feeling; but after all allowance is made on that score, it is still a tone altogether beneath the dignity of the occasion, and I deeply regret having dropped into it, even for a moment. B. H. R.

keeping with the character of those meetings. When I handed that to you in the Columbus Hall, you gave me to understand that the reading in Hall 3 was to be all the hearing the Church I represent was to have, whereupon I told you that I could not consent to that arrangement, and that same day I wrote you a letter which I placed in the hands of your secretary, Thursday night, from which I quote:

"You ask me if I will read it (my paper) in Hall 3, designated as the scientific section of the Parliament. In what I am going to say I do not cast any reflection on the character and importance of the meetings held in that hall. They are both interesting and important in their line, and the presiding officer is both broad-minded and courteous. But now I submit that in view of all the facts as here stated—the hesitation about admitting "Mormonism" to the Parliament, etc., etc.,—I may be pardoned for saying that, to me, to read my paper there and let that be the only hearing that "Mormonism" has, looks very like an attempt to sidetrack the Church I represent, while the Parliament preserves a reputation for broad-minded toleration that could not exclude even a "Mormon," while as a matter of fact it hears of him either not at all, or else only as in a corner. You will see at once how impossible it is for me to accede to your request. Hall 3, whatever may be said in praise of the meetings held there, is not the hall of the Parliament of Religions, nor the platform from which the great religious faiths have spoken.

"A hearing such as could be obtained in Hall 3 is not the kind of a hearing the "Mormon" Church asks for or can accept. She asks to speak through her representative in the full Parliament before all the world, having full time (half an hour) allotted to her in which to proclaim to it what to her are the great truths of religion. If that cannot be accorded, she will be content with the distinction of being the one voice in all the world that could not be heard in such an assembly."

That letter from which the above is quoted was handed personally by me to your secretary last Thursday night (21st inst.,) and, by the way, reverend sir, I have received no answer to that letter, though I urged an immediate reply, as it was a matter of some importance to me as affecting my movements. Call you that Christian courtesy? Christian etiquette it may be, for you are a Christian clergyman of high standing, and I will not presume to judge of your conduct.

Now, gentlemen, I have written my page in the history of

your Parliament; the world knows of your treatment, in part at least, of the "Mormon" Church.

What will you say to justify your conduct? Will you say that "Mormonism" is such a new arrival in the religious field, and so small a society that you could not give it a place? I would reply, first, that you once agreed to give it a hearing in the Parliament; and, second, I ask you to think of some five or six hearings given to the representatives of the Brahmo-Somaj of India, a sect which sprang into existence about the same time that the "Mormon" Church was organized, and after its sixty-three years of existence numbers but six thousand or seven thousand followers, as against over three hundred thousand people in the Church I represent; and the Brahmo-Somaj—while I admire the ability with which its claims have been set forth by its eloquent and learned representatives—does not occupy so important a position in relation to the religion of India as "Mormonism" does to Christianity.

Will you say that you fulfilled your agreement to give me a hearing by offering me the privilege of reading my paper in a small side-hall, where I might have from a score to a hundred hearers? You ventured to insult me and my people with such a proposition. Don't insult the intelligence of the public by making such a statement, expecting that they will accept it.

Will you say that I represent a polygamous people? I would reply, What if I do? Do not the gentlemen who so ably represented the faiths of the Orient in your Parliament, also represent polygamous peoples? But I explained to you that since the "Mormon" Church had officially discontinued plural marriages that subject need form no part of the presentation of "Mormonism" to the Parliament, except to announce the fact of its discontinuance. Look at the paper I prepared for the Parliament, a copy of which you hold, there is not a word about polygamy. Were you really afraid that I would announce the position of the Church on that subject?

Gentlemen, you should have extended a hearty invitation to the "Mormon" Church to participate in your Parliament, and give her representative a full and fair hearing, not in some out-of-the-way corner, but in general Parliament. You should have done that if for nothing else than to have had the joyful news pro-

claimed that polygamy had been discontinued by the "Mormons." If you thought us in error, as Christian ministers, you should have been anxious to learn and have the world find out wherein we were in error, that you, as lovers of human souls could find out where we were wrong, and then in kindness and for our good show us our error—and what could have been better for you Christians than to have exposed our error from our own statement of our faith, and then reclaimed us? But you have missed your opportunity. I hold the smiling, benevolent mask of toleration and courage, behind which the Parliament has been hiding, in my hands, and the old harridan of sectarian bigotry stands uncovered, and her loathsome visage, distorted by the wrinkles of narrow-mindedness, intolerance and cowardice, is to be seen once more by all the world.

Gentlemen, "where you should have been lions, you have been hares; where foxes, geese." Turn which way you will and you will be confronted by the facts which proclaim that you have shrunk before the fear of public sentiment within your churches, all unmindful of that greater public sentiment outside of your churches which demands generous, open, and fair treatment even for "Mormons", in such a gathering as your Parliament.

Why, the political parties of the country have outstripped you churchmen in generosity. When plural marriages were discontinued by official proclamation of the Church, the Gentiles of Utah accepted it as a settlement of the question that had been at issue. "Mormons" and non-Mormons ceased the strife that had raged for years in Utah; individuals dropping the local issues, stepped within the Republican or Democratic party lines, and sent mixed delegations of the "Mormons" and non-Mormons to the great national party conventions, where they were received and given seats and votes, equal with other delegates. But you, gentlemen, who should have been the first to welcome even the slightest change for the better—as you look at it—in "Mormon" affairs, you have stood shivering in terror of public sentiment!

Gentlemen, I have taken an appeal from your Parliament to a greater one, the Parliament of an enlightened public opinion, and I challenge you to appear before it and explain your conduct.

Very truly and respectfully yours,

B. H. ROBERTS.

ORIGIN AND NATURE OF MAN, FROM THE STANDPOINT OF REVELATION AND REASON.

BY ELDER JOHN NICHOLSON.

I.

On a beautiful morning in June, 1898, three men were seated on one of the benches provided for the accommodation of visitors to Liberty Park, situated in the south-eastern suburb of Salt Lake City. One was a pleasant-looking gentleman, whose face was somewhat pale, and had a thoughtful and religious or reverential expression. Indeed, he was a devout believer in the divine mission of Jesus of Nazareth. The second of the trio was more robust, and his general aspect was more worldly than that of his companion already referred to. He was a deist, although not rooted in that belief. He had not, as yet, been able to bring himself to the conviction that God had ever given, or would give, any specific revelation to mankind. The third, so far as outward indications suggested, was a characteristic combination of his companions. He had a bright countenance and particularly expressive eyes. He was a Latter-day Saint.

The gentlemen, who had casually met, were engaged in earnest conversation upon religious subjects. He who was first described presented views characteristic of the standpoint of professing Christians who claim to believe in the revelations given by God to man in past ages, and a subsequent necessary and permanent

abolition of direct communication from the Creator to the creature.

His averments were decidedly unsatisfactory to the second of the three, who declined to accept of anything claimed to be revelation, unless it were shown to be in harmony with reason and what he termed demonstrated truth.

The third made some statements which created great interest in the minds of the others. One of these was in relation to the origin and nature of man. He took the ground that man had an individualized pre-existence, and that his mortal state is simply a change of condition in the order of his eternal progression.

His theories were so novel and interesting to his listeners that they, having the necessary leisure time at command, entered into an arrangement with him for a more complete explanation of his views. They made this proposition with the full understanding that he was a believer in the divine mission of Joseph Smith.

The interviews, which were to be as numerous as might be needed, were to be held in the office of the gentleman who is mentioned as the third of the trio. The subjects were to be selected by the first and second parties, who were to have the privilege of interposing with such questions and statements of differences of views as might be deemed by them to be proper.

At the appointed time for the first meeting, all were present, and there we present them to the reader ready for the discussion.

The three are now respectively designated as Messrs. Wondon, Tudor and Tree. The first subject selected was, "The Origin and Nature of Man."

Mr. Wondon.—I shall expect Mr. Tree to sustain such positions as he may assume, by declarations of scripture, or the revealed word of God.

Mr. Tudor.—I anticipate, in addition, that he will support his arguments by reference to demonstrated truth as observable in nature, and to what has been proved to be true in the experience of man.

Mr. Tree.—The task I have undertaken is somewhat difficult, seeing I am required to maintain my position by two distinct kinds of evidence—the facts of scripture or revelation; and truth as observed in nature, and that which is shown in the experience of

man to be true. I affirm that man, as a spirit, an individual being, existed, thought, acted and passed through progressive experiences before his advent upon the human stage.

There ought to be no attempt on the part of one who believes in the Bible to deny that Jesus Christ lived with God before he made his appearance upon this planet as a mortal to give himself as a sacrifice for the redemption of man. He thus, 'himself expressed this important truth: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."*

In case it might be claimed that there exists the slightest shadow of ambiguity as to the meaning of these words, the following statement of the divine Master should dissipate it: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."†

Surely nothing could be 'clearer than these statements. In combination they convey this meaning: That Christ lived before he appeared on earth, in the presence of the Eternal Father. He occupied, in that ante-mortal state, a position of honor and glory. After coming into the world and accomplishing his mission in mortality and receiving his immortalized body, he left the world and returned to the dwelling place of the Being who commissioned him as the Redeemer of mankind, and he anticipated there, in his former home, to enjoy a resumption of the glory he had previous to the creation or organization of this world.

That he realized the aspiration embodied in his petition to the Eternal Father is evident from his communication to his disciples subsequent to his ascension into heaven. "All power is given unto me in heaven and in earth."‡ This authority had evidently been committed to him, as the second person in the Godhead and the executive of the plan formulated by the Father for the redemption of the world.

Mr. Wondon.—I admit that the position seems clear in relation to the Savior, but you must remember that he was more than

* John 16: 28.

† John 17: 5.

‡ Matt. 28: 18.

man. He was the Son of God. What is desired is the evidence of revelation, if there be any, that man had a pre-existence.

Mr. Tree.—I will come to that directly. If you admit that Christ had a pre-mortal existence, because of his relationship to the everlasting Father, if it can be shown that man had a joint spiritual parentage with him, it would be strong proof of his existence being of the same character as that of the Savior. Information upon this point is embodied in the statement of Christ to Mary immediately subsequent to his resurrection. "Touch me not, for I am not yet ascended to [my Father; but go to my brethren, and say to them, I ascend unto my Father and to your Father; and to my God and to your God."*

Those to whom this message was directed were men. They claimed to be nothing more; therefore their origin and source of existence are those of the human race.

But not only is the fact of the relationship of the creature to the Creator specifically given in the language of New Testament Scripture, but likewise the precise nature of it: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: Shall we not rather be in subjection to the Father of spirits, and live." The only inference that can be taken from this statement is that individual man is the spiritual son of God. It is also in unison with the opening sentence of the "Lord's Prayer."

Mr. Wendon.—You have not yet given a specifically direct instance wherein man is positively declared to have had an individual existence prior to the present life. What you have given appears only to point—though with great clearness—inferentially in that direction.

Mr. Tree.—Seeing that man is such a wonderful being, superior to and distinct, under God, from all others, so far as we know, if such an instance as you suggest could be found, would you concede that it would, so far as revelation is concerned, fix the status of mankind, as a whole, on the subject involved? Would it not be a case in which the defined exception proves the rule?

* John 20: 17.

Mr. Wondon.—If it be positively declarative and definite, it would.

Mr. Tree.—I frankly admit that I desire, in order that the matter may be clear to you, that you, to some extent, commit yourself in advance. Hence I ask, somewhat paradoxically: Do you believe that anything can, in any way, be disposed of unless it has existence at the time of such disposal?

Mr. Wondon.—I do not. I should say that you cannot dispose of nothing because there is nothing to dispose of.

Mr. Tree.—Here is the well-defined instance, the Prophet Jeremiah being the subject:

“Then the word of the Lord came unto me, saying, before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee and ordained thee a prophet unto the nations.”*

Jeremiah was ordained previous to his existence in mortal form; hence his ordination occurred prior to his physical life, because, as you admit, otherwise it would have been an impossibility. Your admission that the definite, clearly proved instance establishes the rule, makes the evidence complete, man being one kind of being.

It doubtless appears to you, Mr. Wondon, from what has already been said, that I believe in a personal God. The statements of Scripture are so self-evident on this subject, that I wish to know if you are prepared to raise a question on that point, or whether you accept of the pointed declarations of the Bible to the effect that man was made in the image of God, and that Christ was in the “express image” of the Father’s “person.” Christ having come into the world, showed himself to be in the same form as man, and as he was in the personal likeness of his Father, the Eternal Father, the Son and man are similar in personal form. But if the position of Scripture upon this point be questioned, I shall at once proceed to give abundant proofs of it.

Mr. Wondon.—I raise no question upon that subject. Although it does not coincide with the Protestant “articles of faith”

* Jeremiah 1: 5.

in relation to the Godhead, it is evidently in accord with what has been revealed. Doubtless Mr. Tudor is prepared to interrogate you upon what to me appears remarkably clear as you have elucidated it.

Mr. Tudor.—Have you anything to present, aside from scripture, tending to support the theological theory that man is dual—a spirit within a physical body?

Mr. Tree.—Psychologists do not take a positive position upon this question. They have been unable to decide it. There is one quality, however, that of memory—which they hold does not appear to belong to physical matter. It is virtually admitted that there is something within man—the intelligent part—that is not physical. There is a class of evidence upon this point, however, which, although not scientific, ought not to be lightly thrown aside—the testimony of a host of credible witnesses throughout the ages who have asserted that they have seen the disembodied spirits of men, as tangible to the sight as if in mortality, and in the form of man. This evidence has not come exclusively from religious people, but has likewise proceeded from persons who had no belief on the subject until meeting the experiences which gave them the information.

Mr. Tudor.—You have shown very clearly the position of revelation in regard to man's ante-mortal existence. I desire other evidence. The subject is decidedly interesting.

Mr. Tree.—Bishop Joseph Butler, author of "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of nature," in reasoning analogically upon the indestructibility of the intelligent part of man and the certainty of a future life, supported the theory of man's pre-existence. He perhaps did this unwittingly. His arguments in favor of a future life are self-evidently logical. The editor of the revised edition of 1893, of the work named, introduces the following interpolation: An objection has been raised against Bishop Butler, to the effect that his arguments, when fairly carried out, tend to prove a pre-existent eternity, as well as a future one. We will grant this; and yet this fact does not invalidate the point on which he lays the greatest stress—our future eternity of existence."

Schopenhauer, a German philosopher, commenting upon the

theological speculations of his day as to what would be the character of the future life of man, said: "After death you will be what you were before your birth." He probably did not believe in an after life, as he likely had no idea of a former existence. But the principle he wished to exhibit was, that if there were no pre-existent life there would be no life following this. Logically it would be proper to assume from such a premise, that if there were a past life there would also be a future one. If the one could not be without the other, the axiom is strongly in favor of a prior existence, because of the reasonable certainty, even aside from scriptural evidence, that the process of death cannot put an end to such a being as man. It can be shown with conspicuous clearness that such an extinguishment of the most glorious and progressive organism under God—would be one of the most stupendous violations of the law of economy, natural and divine, that could be perpetrated. But this theme necessarily belongs to a future stage of our enquiry.

Professor Tyndall and Mr. Dallinger have, by scientific experiment, proved, beyond doubt, that the theory of the spontaneous generation of life is a fallacy. They have demonstrated that no life can appear without antecedent life.

The late Henry Drummond, scientist and theologian, in his celebrated work—"Natural Law in the Spiritual World," maintains that there are no two sets of laws, but that those which govern in the spiritual world, project downward into the natural. He therefore announces, on the basis of the scientific discovery of the correctness of biogenesis, that there is no spiritual life without antecedent spiritual life. Although he does not directly apply his conclusion with sufficient breadth to include man as a pre-existent organism, it logically harmonizes with the statements of revelation on that subject. He says: "At the beginning of natural life, we find that natural life can only come from pre-existent natural life; and in the beginning of spiritual life, we find that spiritual life can only come from pre-existent spiritual life."

Yet more pointedly in favor of the pre-existent theory of revelation is the following, from the same author: "The lines of the spiritual existed first, and it was natural to expect that when the 'Intelligence resident in the unseen' proceeded to frame the

material universe, he should go upon the lines already laid down. He would, in short, project the higher laws downward, so that the natural would become an incarnation, a visible representation, a working model of the spiritual."

No antecedent form of spiritual life could conform to this statement of the case with such perfect harmony as the spiritual life delineated by revelation—an antecedent world inhabited by intelligent spiritual organisms in the form of man, who thought, acted and progressed, and who, for the purpose of gaining new experiences and obtaining additional facilities for development, came down into the physical world. This is indeed "An incarnation, a visible representation" of the "spiritual." It is not "a working model," but a migration of spiritual organisms to, and a genuine incarnation in the physical world, the antecedent spiritual life being in an advanced condition of development in its original sphere.

At this point, Mr. Tree stated that a pressing business engagement necessitated a suspension of the discussion of the subject until another interview, when he expected to exhibit further evidence of the relationship of man to his Maker, and to introduce some of the declarations of modern revelation upon the subject of man's pre-existence.

After settling upon a date for the next interview, the trio separated.

THE TIDE OF LIFE.

A PLEA FOR MORMON CIVILIZATION.

I.

BY J. H. WARD.

The closing years of the century are full of unrest. Some imaginative minds like Bellamy dream of a golden age to come, and contrast that with the present. Many philanthropists note and bewail the evils of the times; but comparatively few note the causes that have produced those evils.

Among the many marvels of the nineteenth century, none is greater than the unprecedented growth of our urban population. Thus the city of New York, which was founded in 1614, only increased to thirty-three thousand during the first hundred and seventy-five years of its existence; but during the decade between 1880 and 1890, it increased more than eight hundred and fifty-nine thousand, or more than two hundred and eight times as fast.

The growth of other cities of the West has been still more remarkable. In the last ten years Chicago has more than doubled its population, while the number of inhabitants in several hundred townships of Illinois have remained stationary or have actually decreased. At the beginning of this century only three per cent of our population dwelt in cities. Now our cities contain over thirty per cent of our population, and if this rate of increase continues, they will, by 1920, contain the majority of our country's inhabitants. This remarkable growth of cities is not confined to America. London is probably two thousand years old; yet four-

fifths of its growth has been added during this century. Odessa is a thousand years old, but nineteen-twentieths of its population has been gained during the past fifty years. Berlin is growing faster than New York, and Rome has more than doubled its population in the last twenty years. The sudden expansion of the city marks a profound change in civilization, the results of which will grow more and more obvious; and nowhere will this change be more significant than in our own country, where the cities of the twentieth century may be decisive of our national destiny.

With nations as with individuals, there should be a parity of growth, a harmony of development. The child that develops physically and not mentally, becomes an idiot. If he develops mentally and physically, but not morally, he becomes a criminal. How has it been with us as a nation? At the beginning of this century the whole taxable property was less than a thousand million dollars. In twenty years it had doubled; in forty years it had increased eight fold, and by 1890 we had increased our wealth to forty-nine thousand million dollars—a thousand million dollars more than the entire wealth of Great Britain. The wealth of the old world is the accumulation of centuries; but ninety-four per cent of our wealth has been created or accumulated during the past fifty years, and we are now increasing at the rate of seven million dollars per day. During the past century each succeeding generation has handed down to its successor at least four times as much wealth as it received from the preceding one.

Have we increased in mental and moral force in proportion to our wealth? Are we as a nation becoming morally strong as we are materially great? History has taught no lesson with more emphasis than this, that with nations as with individuals, power when linked with ignorance and vice is dangerous. Man is the most perfect animal in the world. It was the highest physical organism that received the double crown of intellectual and spiritual life. But it is quite possible to develop the lower faculties at the expense of the higher. The splendid physique of the prize-fighter does not imply a corresponding intellectual and moral development, but quite the contrary. As an animal, he is admirable; as a man, he is a monster. It is a vital question whether the materialism of the nineteenth century is to blossom into something

higher in the twentieth, or whether our marvelous material civilization will prove to be at the expense of intellectual and spiritual growth.

Without an adequate moral development to control the physical, and utilize it for ends above itself, the material becomes sensuous, then sensual; and sensuality means decay and death. The history of the ancient civilizations are sad illustrations of this truth. They perished because their moral and spiritual strength was not equal to the material forces they had developed.

Is it true that the new conditions of society which the new century will bring—nay more, are already upon us—demands a new order of civilization? We are fast becoming a nation of cities, and under the present conditions of society, these cities will be a menace to themselves—nay more, a menace to the nation.

What will the harvest be? is one of the questions that stirs the minds of our profoundest thinkers. Unpalatable as it may be to many, the question will arise, "Is Mormonism to supply the wanting elements to this new order of civilization?" This thought will be forced upon us more palpably on a careful consideration of the subject.

Some philanthropists think that the congestion of the city might be relieved and the miseries of the slums alleviated by removing families to unoccupied lands, and many are under the impression that if the multitude could be returned to the soil, our most perplexing social problem would be solved. But all such fail to appreciate the profound significance of the question. If a hundred thousand families could be transferred from the slums of the cities to unoccupied lands in the vicinity, and trained to be successful gardeners or farmers (which is very doubtful) it would scarcely mitigate poverty in the least degree or relieve the pressure of population upon the cities. These hundred thousand farmers or gardeners could only succeed by producing cheaper and better products than as yet had been delivered, in one word, by getting the market; and as the public would eat no more, simply to accommodate them, they could get the market only by driving a hundred thousand other gardeners or farmers out of it, who, being forced off the land would be obliged to turn their attention to mechanical

labor of some kind, and, as American society is at present constituted, would gravitate to the cities.

Another conclusion to which we are forced is that all attempts to retard the movement of population from country to city by making farming more profitable through scientific methods will prove worse than futile. Scientific farming succeeds because a given amount of effort, when more intelligently directed, produces greater results. To illustrate: in 1840 it required ten men to reap and bind ten acres of wheat in one day. By the introduction of the old-fashioned McCormick reaper five men could accomplish an equal amount of work in the same time. Thus science had robbed five men of the opportunity to labor. By a further improvement in mechanical appliance in the form of a Woods self-binder the opportunity to labor is denied to three more. Two men now accomplish a similar amount of work to that which required ten men fifty years ago.

The only places where anything like an ideal state of society exists is where the farm and the factory, the garden and the workshop stand in close proximity to each other. In the little town of Lehi, Utah, the boys who go to school in winter may spend their vacation in hoeing and thinning the sugar beets; and the men who reap the harvest in July can manufacture the beets into sugar in the months of December and January. Where hunger is unknown and no one seeks in vain for employment. Many other similar examples in our State might be mentioned. In most Mormon settlements, the first great struggle has been for existence. Wherever that point in their history has been reached their tendency has been toward an ideal civilization. So far as material progress is concerned, Mormonism would make this a land of well-organized towns and settlements, a land of homes, a land where workers, and workers only, would be respected, and where every one shall receive the just recompense of his toil.

INFLUENCE OF RELIGION ON THE MIND.

BY SIR HUMPHRY DAVY.

[Every young man, who has been compelled through missionary labors, to devote some time to the study of religion, can testify that such study has created in him the liveliest interest. It is only such as have not been obliged to pay attention to the subject, and therefore have failed to investigate, who consider religious topics tedious or uninteresting. Both classes will find comfort in the study of the following excerpt from the writings of Sir Humphry Davy, the great chemist and man of letters, and the inventor of the safety lamp.—*Editors.*]

The doctrine of the materialists was always, even in my youth, a cold, heavy, dull and insupportable doctrine to me, and necessarily tending to atheism. When I had heard, with disgust, in the dissecting rooms, the plan of the physiologist, of the gradual accretion of matter, and its becoming endowed with irritability, ripening into sensibility, and acquiring such organs as were necessary by its own inherent forces, and at last issuing into intellectual existence, a walk into the green fields or woods, by the banks of rivers, brought back my feelings from nature to God. I saw in all the powers of matter the instruments of the Deity. The sunbeams, the breath of the zephyr, awakening animation in forms prepared by divine intelligence to receive it, the insensate seed, the slumbering eggs which were to be vivified, appeared, like the new-born animal, works of a divine mind; I saw love as the creative principle in the material world, and this love only as a divine attribute. Then my own mind I felt connected with new sensations and indefinite hopes—a thirst for immortality; the great names of other ages and of distant nations appeared to me to be still

living around me, and even in the fancied movements of the heroic and great, I saw, as it were, the decrees of the indestructibility of mind. These feelings, though generally considered as poetical, yet, I think, offer a sound philosophical argument in favor of the immortality of the soul. In all the habits and instincts of young animals, their feelings and movements, may be traced an intimate relation to their improved perfect state; their sports have always affinities to their modes of hunting or catching their food; and young birds, even in the nest, show marks of fondness which, when their frames are developed, become signs of actions necessary to the reproduction and preservation of the species. The desire of glory, of honor, of immortal fame, and of constant knowledge, so usual in young persons of well-constituted minds, cannot, I think, be other than symptoms of the infinite and progressive nature of the intellect—hopes which, as they cannot be gratified here, belong to a frame of mind suited to a nobler state of existence.

Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time it exalts. But it is in misfortune, in sickness, in age that its effects are most truly and beneficially felt; when submission in faith and humble trust in the divine will, from duties becomes pleasures, undecaying sources of consolation. Then, it creates powers which were believed to be extinct; and gives a freshness to the mind, which was supposed to have passed away forever, but which is now renovated as an immortal hope. Then it is the Pharos, guiding the wave-tossed mariner to his home—as the calm and beautiful still basins or fiords, surrounded by tranquil groves and pastoral meadows, to the Norwegian pilot escaping from a heavy storm in the North Sea—or as the green and dewy spot, gushing with fountains, to the exhausted and thirsty traveler in the midst of the desert. Its influence outlives all earthly enjoyments and becomes stronger as the organs decay and the frame dissolves. It appears as that evening-star of light in the horizon of life, which we are sure, is to become, in another season, a morning star; and it throws its radiance through the gloom and shadow of death.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN.—SOME WORDS ON TITHING.

BY THE SENIOR EDITOR.

The subject of the payment of tithing is being discussed at present in every circle of the Church. What is your standing regarding this principle? How have you complied with the law?

Upon the nature of your reply to these questions depend some very important results, as far as you are individually concerned.

The doctrine is not new. Joseph and Oliver introduced it into their lives as early as the days of Kirtland, in 1834,* and it was

* On the evening of the 29th of November I united in prayer with Brother Oliver, for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east to loan us \$430; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord: That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts—that we be not troubled nor brought into disrepute before the world, nor his people—after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has entrusted to our care, that we may obtain much; and that our children after us, shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands,

JOSEPH SMITH, JR.,
OLIVER COWDERY.

—From the Life of Joseph Smith.

given as a law to the Church in 1838, after the Saints had practically rejected the more perfect law of consecration. It has been renewed at this particular time, through President Lorenzo Snow, who has been inspired to warn the people, upon his recent visit to the southern settlements, and also in the late conference of the young men, that the Lord is displeased with the negligence displayed in its present observance, or it might be said, non-observance. It is plainly related in the revelation (Sec. 119 Doc. and Cov.) that by this law shall the land of Zion be sanctified unto the Lord, and that if his people observe not this law, it shall not be a land of Zion unto them. President Snow has stated that it has been revealed to him that the Saints are not obeying this law; and, because of their negligence in this respect, the Lord is not pleased with them; and, further, they can make no demand upon the promise that this shall remain a land of Zion unto them.

Now, what is tithing? The best and simplest answer, and from which all answers must in the end be taken, is that given by the Lord in reply to a similar question from the Prophet Joseph: "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?" The reply is plain: "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church in Zion. * * * And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

Some persons are fond of caviling on the word interest, desiring to prove how little or how much should be paid in tithing. Such dickering and pinching, and such arguments, are not in line with the inspirations of the Spirit of God. Tithing is one-tenth; and the true tithing record is that which is kept in our own consciences, not only that which is kept in the bishop's books. These may not record all. But that other book of conscience will not only record all that is done but also what has been left undone. Every man will receive according to his works and the record. When we are not honest with ourselves we cannot be honest with God, and we are not in a position to receive the promised blessings, and then of what avail is argument? In this matter we are dealing

personally with God, having in view the building up of Zion in all its branches, the spreading of the Gospel, for the salvation of the dead and the living; having in view the purpose of giving power and influence to the Presidency of the Church so that they may accomplish and further the will of God. We must be honest, therefore, with ourselves, and in this way we cannot deal dishonestly with God. A great or a small showing on the record, then, is not a criterion for judgment. The question for each of us to answer is, Have I dealt honestly and liberally with the Lord, as I desire that he shall deal with me in the fulfillment of His promises?

There are three reasons why we should pay tithing:

First, that we may be entitled to the blessings, for it is a principle with promise. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." (Malachi 3: 10, 11.

Second, because we should fear the consequences of disobedience. It is written: "Behold, now it is called today (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people: for he that is tithed shall not be burned (at his coming.)" O, say you, do you believe the Lord will burn the disobedient? Yes, I do. We are told that when God shall again cleanse the earth it shall be by fire, and it is evident that all who are not in harmony with the laws of God shall be consumed by the burning. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall burn as stubble; and they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch."

The earth also will be visited by earthquakes, storms, pestilence and fire. We have abundant evidence, in what we have seen, or read of in the history of the world, and our own times, of what devastation may be wrought by God when he sets the elements in

motion. It is a precious promise that he who is tithed shall not be burned at his coming.

Third, and this is the greatest reason, because God commands it, it is a duty to obey; and because it is good and right to obey. We are his children; we must be obedient to him. He who promises and does not fulfill, cuts himself off, but the obedient continue to be the sons of God.

Who shall pay tithing? All members who have an interest. That includes all who live. It includes even the poor who obtain their support from the Church. When the poor come unto the Bishop for help, their names should appear on his ward record as tithe payers, for then they can demand help. If they pay no tithes how can they be heirs to the blessings. They have no claim. Would you cut them off from the promises and blessings because they are poor, helpless and dependent? What, are they and their children not to have the right to an inheritance in the land of Zion? God forbid. Parents should teach their children to pay tithing, and instill this principle into their hearts. Few children or young people, who are members of the Church, are entirely without means. They should be taught to pay tithes on the mites that come into their possession, and should take their little records annually and settle with the bishop, be their tithes, in amount, no larger than sums ranging from a nickel to a dollar. They are Church members; they should thus early be taught to reckon with the Lord, because it is his command, it is right, it is a principle with precious promise, it is a protection against curses and burning.

Brethren, ask yourselves, what has been your conduct concerning this principle? What reckoning could you make with God? What record does your conscience show? Have you trained yourselves by the payment of a liberal tithing, even more than is due, for the consecration that is coming to this people? Remember, we are growing. Zion must progress and be redeemed before many years shall pass away. Men will be tried with this principle. It will be seen who will obey God rather than their own selfishness. It will make or undo us. Remember, all that we have belongs to God and his cause. From them we receive not only all that we have in this world, but the rewards of eternal life in the next.

We cannot afford to haggle with them. God has been lenient with the shortcomings of the people in the past, but from this time on we are not assured of forgiveness for neglect in this important matter.

THE PLACE OF MAN IN THE UNIVERSE.

In the ERA for May was an article on the "Leaven of the Gospel," in which reference was made to the change that was gradually coming over theological thought with respect to man, and his importance as relating to the possibilities that lie before "the real man of God"—the righteous man—in a limitless future. Since that article was written a friend has called our attention to an article in *Self Culture*, for March which makes reference to a recent lecture of Sir Robert Ball's, who, without disparagement to others, may be referred to as the leading English astronomer; and who is described as "a man with singular capacity for popularizing science without debasing it." That article is so *apropos* of what was written in the ERA on the subject alluded to, that we quote in part the *Self Culture* article.

In the course of Sir Robert's lecture in substance he said: "We know of the existence of thirty millions of stars or suns, many of them much more magnificent than the one which gives light to our system."

"The majority of them are not visible to the eye, or even recognizable by the telescope, but sensitized photographic plates—which are for this purpose eyes that can stare unwinking for hours at a time—have revealed their existence beyond all doubt or question, though most of them are almost inconceivably distant, thousands or tens of thousands of times as far off as our sun. A telegraphic message, for example, which would reach the sun in eight minutes, would not reach some of these stars in eighteen hundred years. The human mind, of course, does not really con-

ceive such distances, though they can be expressed in formulæ which the human mind has devised, and the bewildering statement is from one point of view singularly depressing. It reduces so greatly the probable importance of man in the universe. It is most improbable, almost impossible, that these great centers of light should have been created to light up nothing, and as they are far too distant to be of use to us, we may fairly accept the hypothesis that each one has a system of planets round it like our own. Taking an average of only ten planets to each sun, that hypothesis indicates the existence, within the narrow range to which human observation is still confined, of at least three hundred millions of separate worlds, many of them doubtless of gigantic size, and it is nearly inconceivable that those worlds can be wholly devoid of living and sentient beings upon them.

“Granting the to us impossible hypothesis that the final cause of the universe is accident, a fortuitous concourse of self-existent atoms, still the accident which produced thinking beings upon this little and inferior world must have frequently repeated itself; while if, as we hold, there is a sentient Creator, it is difficult to believe, without a revelation to that effect, that he has wasted such glorious creative power upon mere masses of insensible matter. God cannot love gases. The high probability, at least, is that there are millions of worlds—for, after all, what the sensitized paper sees must be but an infinitesimal fraction of the whole—occupied by sentient beings—probably mortal in our sense, as all matter must decay—certainly finite. What then is the relative position of mankind? If he dies at death, man is a member of a weak tribe of animals with inferior physical powers, with keen brains, but very poor natures, with a very short life, and so insignificant in numbers that it seems at first sight possible—we write with all reverence—that he might be forgotten even by God. We know, or think we know, from revelation that he is not forgotten; but there is no natural reason why he should not be, in the sense that any one of the smaller forest tribes of Africa may be forgotten by the most learned of geographers or most benevolent of philanthropists. We can conceive no thought more depressing than this of the contemptible insignificance, the almost invisibility, of man among the myriads of sentient creatures of whom he knows, and while he

remains here will continue to know, absolutely nothing. His fate is the fate of an animalcule such as science suspects to exist, below detection or observation by the most searching microscope. How an unbeliever can be grateful to the astronomer we cannot imagine, any more than we can imagine how men who see in mankind only superior animals, can conceive of humanity as a worthy object of worship. We had rather worship the sun, or space, which at least is grand in this, that it contains all that exists.

"It is only by believing that the human being has a spirit, and that it continues to exist after death, that man can in any degree regain his importance in the scheme of things. Even then he is but one among many myriads of competitors, and in no way the center or flower, as he now thinks himself, of creation; but still he may be an important being, lasting for countless ages, capable through those ages of perpetual addition to his powers, and of becoming through all that time of more use in the work of the universe. He is, from the astronomer's point of view, of sufficiently little use now, for he only cultivates, and in cultivating uses up a single grain of sand. We know nothing about it, of course, except that man exists after death, which we hold to be proved at once by revelation and by the perpetually repeated experience of a few persons to whom it has been given to see dimly and for a few moments beyond the veil which seems to the majority to drop at death and to be so impenetrable; but it is difficult to believe that anything created can remain stationary in condition, as even inanimate matter does not do. Why should it, when there must be so much, not only to know but to do, in this illimitable universe?

"The popular notion that man, once escaped from the confinement of the body, does nothing except sit on a cloud and sing psalms to the glory of a God whose glory is so perfect without him that he was content when man was not in being, rests upon no evidence, whether of reason or revelation, and seems to us derived either from man's long experience of overtoil and misery and his enjoyment, therefore, of their absence, or from the inherent Asiatic dislike of exertion. Why should we not work forever as well as now? If man can live again, and grow in that new life, and exert himself to carry out the always hidden, but necessarily

magnificent purpose of the Creator, then indeed, his existence may have some importance, and the insignificance of his place of origin be forgotten. For he has an inherent quality which does not belong, so far as the mind can see what must always remain partially dark, even to the Divine; he is capable of effort, and in the effort and through the effort, not only of growing greater than before, but of adding force to an inanimate thing like his own body. What if that power of effort should be slowly aggrandized until man, now a little higher than the monkey, became a really great being?"

NOTES.

Those who succeed in making the best use of their own time also succeed in making the best use of other people's time.

Many a poor man leaves his sons the ability to acquire wealth, while many a rich man leaves his without the ability to keep it.

Many a successful man owes a good part of his prosperity to the economy and tact of his wife, but how often does he acknowledge or repay the debt.

The phrase "I'm monarch of all I survey," should be rewritten to read "I'm monarch of all I laugh at." Even the power of idealization is not as valuable as the power of turning off a trouble with a laugh.

Do not wait until your parents are dead to honor them, and then put a few flowers on their coffins; but give them a few flowers while they still live by being kind to them each day, and heeding their counsel. Remember that you live but once, and your days are but few. Do all the good you can each day of your lives. Make yourselves and others as happy as you can, and life will not be a failure.

OUR WORK.

THE ANNUAL CONFERENCE OF THE YOUNG MEN'S AND YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS. (Continued.)

MONDAY, MAY 29TH, 1899, 10 A. M.

President Lorenzo Snow presiding.

Meeting opened by singing the hymn, "How Firm a Foundation ye Saints of the Lord."

Prayer was offered by Apostle Francis M. Lyman.

A solo was sung by Sister Eva James.

President Snow stated that he had pleasure in introducing some of the brethren and sisters which were in a company which had visited the southern settlements of the state, who had some matters to present of the highest importance.

The President then referred to the law of tithing and spoke at some length upon that subject.

Apostle Abraham O. Woodruff addressed the meeting upon the same subject, and was followed by Bishop Wm. B. Preston, who presented statistics showing, among other items, the number of tithe payers in the different years, the average amount paid by each tithe payer, and a general statement of the tithing at present paid. He stated that about one-third of all the tithe payers in the Church were women.

President Joseph F. Smith and Apostle Francis M. Lyman then spoke upon tithing. All the speakers urged the young people to faithfully observe the law presented that they might receive the blessing of the Lord and be preserved in the day of evil.

After singing by the congregation, the meeting was dismissed with prayer by Sister Minnie J. Snow.

MONDAY 2 P. M. OFFICERS' MEETING OF Y. M. M. I. A. IN LECTURE
ROOM OF THE LATTER-DAY SAINTS' BUSINESS COLLEGE.

Singing, "We Thank Thee, O God for a Prophet."

Prayer by Elder J. Golden Kimball.

Singing.

Roll call showed thirty-one Stakes represented.

The financial report was read by the treasurer as follows:

RECEIPTS.

Balance on hand per report May 31st, 1898.....	\$ 926.17
Received from General Improvement Fund	1845.31
Interest.....	25.50
	<hr/>
Total.....	\$2796.98

DISBURSEMENTS.

Expense: Railroad fares, etc., members of General Board attending conferences in stakes.....	\$ 317.50
Expense—General;	1018.49
including: Secretary's salary.....	\$600.00
Railroad fares for members of General Board attending Board meetings.....	60.50
Discount on Mexican silver.....	52.33
General expense.....	305.66
Balance on hand May 31st, 1899.....	1460.99
	<hr/>
Total.....	\$2796.98

On motion, the report was ordered filed. The Treasurer stated that Juarez and Maricopa Stakes had paid the full amount due on their Improvement Fund.

A brief discussion followed upon the subject of the Association rolls, some feeling that there were being carried on the rolls a number of dead names, and suggesting that all such be eliminated.

On motion of Elder Abraham O. Woodruff, it was decided that the rolls remain as heretofore, and that hereafter the Associations report

the various classes of membership as per blanks to be supplied by the General Board.

President Lorenzo Snow addressed the meeting for a few moments and blessed the young men present.

Adjourned until Tuesday at 10 a. m.

Benediction by Elder Willard Done.

TUESDAY, 10 A. M.

Singing, "O Jesus, the Giver of all we enjoy."

Prayer by Elder Nephi L. Morris.

The subject of the IMPROVEMENT ERA was presented and the entire meeting occupied in a general discussion of ERA matters.

Elder B. H. Roberts stated that as he expects shortly to leave the city and take up his labors in Washington, he had resigned the position of Associate Editor and his resignation had been accepted, to take effect May 31st, 1899, and Elder Edward H. Anderson had been appointed to succeed him.

On motion of Elder George M. Cannon, it was decided to be the sense of the meeting that the rule of cash in advance for all subscriptions be maintained.

At the last conference it was promised that the names of the fifteen Stakes having the highest percentage of their population as subscribers to the ERA, should be read at this conference and the secretary therefore read the following list:

1	Juarez.....	7 1-5	per cent.	9	{ Davis }	3 3-4	per cent.
2	San Juan.....	5	" "		{ Malad }			
3	{ Alberta }	...4 2-3	" "	10	Box Elder.....	3 2-3	" "	
	{ Maricopa }			11	Morgan.....	3 1-3	" "	
4	Cassia	4 1-3	" "	12	{ Parowan }			
5	Snowflake.....	4 3-10	" "		{ Bingham }	2 1-2	" "	
6	San Luis	4 1-4	" "		{ St. Joseph }			
7	{ Kanab }4	" "	13	{ St. George }	2 1-3	" "	
	{ Weber }				{ Star Valley }			
8	Wayne	3 8-10	" "	14	Juab.....	2 1-4	" "	
	15 Millard.....							
						2 1-6	per cent.	

Adjourned until 2 p. m.

Benediction by Elder Geo. H. Brimhall.

AFTERNOON, 2 O'CLOCK.

Singing, "Come let us anew our journey pursue."

Prayer by Elder Edward H. Anderson.

Singing, "Hark ye Mortals, hie! be still."

President Joseph F. Smith referred to the missionary work which had been done during the past winter, and stated that a most excellent work had been accomplished. He said that the committee felt, however, that the methods followed heretofore, entailed a vast amount of labor, and much difficulty had been experienced in obtaining the right kind of men as missionaries; and it had therefore been suggested that a new plan for this work be adopted for the coming season.

Elder B. H. Roberts spoke briefly upon the proposed plan for missionary work. He said that it was suggested that we call about fifteen or twenty experienced young men and have them visit the stakes, going one to each stake or perhaps two to the larger stakes, and call upon the officers, as representatives of the General Board, and instruct them in their duties and assist them in every possible way; the understanding being that the local officers would take up an active missionary labor in their stakes and wards: call local missionaries and send them out to labor among the wayward and indifferent.

Elders Joseph C. Bentley, Brigham F. Grant, Owen M. Sanderson, Carl Johnson, John E. Hepler and J. W. Hubbard each spoke in favor of the missionary work as heretofore carried out, and bore testimony to its great usefulness.

On motion of Elder C. A. Welch, of Morgan Stake, it was decided that the matter of the plan of missionary work for the coming season be left with the General Superintendency and Board of Aids.

Elder B. H. Roberts stated that a committee had been appointed and were already at work preparing a new Manual for the use of the Associations next season. The subject decided upon by the General Board was "The Dispensation of the Fullness of Times," and would include the history of the Church from the birth of Joseph Smith until the expulsion of the Saints from Missouri.

President Lorenzo Snow then addressed the meeting.

PRESIDENT SNOW'S ADDRESS.

I feel, brethren, that I am addressing an important body of men whom the Lord has blessed with understanding and with wisdom, and with long experience, as many of you have had. You are capable of understanding a proposition when it is presented, and you could talk upon it far better than I could; I understand all this, but there are certain times when the most simple thing is required to be presented to the

Latter-day Saints that does not require great education to understand, it requires only the Spirit of the Lord; that, you certainly possess and accompanied with the great advantage of being learned. Some of you are fine speakers, especially in politics, if you will excuse me for saying it. You are men of intelligence and will understand what is required of you.

There are hundreds of thousands of dollars in notes that are coming up now for payment, and we have no reserve at all, but I am just as sure that we will be able to settle our troubles here in regard to the debts of the Church, just as sure as I see you here, but it will not be done without exertion in reference to the paying of tithing.

President Smith, President Richards, Brother Lyman, Brother Woodruff, Brother Seymour Young and some others, were with me in the south. We talked plainly to the people, and we had the Spirit of the Lord. There was not a difference of opinion among us, as was shown among you today, we all saw the point exactly alike and we talked plainly upon it. We hoped to present it yesterday morning to the young people, but I do not know why it was, we did not have the spirit that we hoped to have. I understand however that there were persons in the meeting who were making sport, and were not united with us.

Now, brethren, we shall visit all the stakes in Zion and we shall see you again in the parts where you reside. We wish you to consult yourselves and the Spirit of the Lord in reference to this principle. People who have never paid a cent tithing go into the temples. This law of tithing is one which if it is not kept, the land shall not be sanctified unto those who disobey it, and it shall not be a land of Zion unto them. This is a plain and simple statement and can be understood by the most ignorant. Here we have been getting into debt to the Lord. Now I will just give you an illustration: A poor woman, or a poor man, has ten dollars. It is hard for her to support her children; she has ten dollars and goes and pays one dollar tithing, which is used for the benefit of the temple, or for other purposes. Here, on the other hand is a man who has thousands of dollars and pays no tithing. There are thousands of people, pretty good people, but they are ignorant and do not understand what they should do, but I do not know why they should not, they pay no tithing but they go into the temples just as the poor woman, and they are given the same privileges as she, they receive the same blessings; her dollar goes to pay the expenses of the temple and they pay nothing toward it. This illustration might be extended. There are thousands and thousands of such cases. Many poor people pay tithing and it goes to support the temples, while the other people who pay no tithing at all are permitted

to receive the same blessings. What do you suppose the Lord thinks of this? And how far does this go to sanctify and preserve us here in this land? President Young came here and knelt down and sanctified the land and dedicated it to God, and here come thousands of people and ignore that law, which if kept, will preserve us; and if not observed, we will have to leave here, or some general calamity will come upon us.

Those who went to Jackson County had much more to do than to pay tithing, and because they failed to observe the law which was given them, they were driven from the country. It is wonderful to me how far the Lord has blessed us and the easiness we have had to comply with the laws of God. It is strange to me and wonderful when we look upon this. The Lord has raised you up and fitted you to come to the rescue, and if we fail to get that assistance from you we shall have to—no I shall not say it, for we would not give up, we will remain faithful to the Lord and try to execute his will. I have given myself to this work, and I do not propose to turn away from the Lord, neither shall I neglect my duty even if it is unpleasant to talk about these things, but I hope it is not unpleasant to you.

I was going to suggest, if you had agreed to lay aside a reserve fund, I should have asked you if you would not first set apart one-tenth of it as tithing. The poorest of the poor can pay tithing; the Lord requires it at our hands, to lay this matter plainly before the people, and we are going to do it. It is the temporal salvation of this Church, it depends upon obedience to this law.

If the Young Ladies' Mutual Improvement Association have a fund, I am going to suggest that they pay tithing on it. I do not know whether the *Deseret News* pays tithing on its profits or not, but if they wish my name at the head of their paper they must do so. Now I suppose some will find fault, but I hope not, and it matters not if they do, we are going to carry this out, the Lord being our helper.

I am surprised that I am in this position. I am not a speaker. I used to, when I was younger, try to take up a text and to talk upon it, but I was not very successful. But I can tell what the Lord wants of me, and I know what my duty is, and although I never desired but one thing, one office in this Church, and that was to be an Elder, and that I received under the direction of Joseph Smith, the Prophet, I have gone along from one thing to another, with much fear, knowing my inability. I devoted myself wholly to discharging my duties and the Lord has helped me through, and he will continue to help me. I have my counselors here and we are one. Of course President Cannon has been away for some time, but he will see eye to eye with me as President Smith does.

I can depend upon my counselors and I know they will support this principle, that everybody should pay tithing. This law shall be observed now, and things will go along pretty well, and we will pay our debts. The Lord has told us not to get into debt. In regard to building temples he gave a revelation that they should not go into debt, and it was not proper for the Presidency to go into debt in building temples, and it certainly does not look wise for us to become involved in any enterprise. The brethren are mostly in debt. The Lord has let this go on inasmuch as the people have not paid their tithing and even at the expense of our homes that our families live in; that is bad.

Now brethren, I do not wish to detain you, but I want you to reflect upon this matter. Read the law of tithing in the Doctrine and Covenants and then why it was that the people who disobeyed this law in Jackson County were expelled, and see what the whisperings of the Lord to you are. We want to introduce this matter mildly but firmly.

God bless you. I intend in the future to take more interest in your meetings. I have taken an interest in you and prayed for you and for those who have the direction of your affairs. Now that I see what you are doing I feel that you are strong and that you will do as the Lord requires you to do. God bless you.

At the conclusion of President Snow's address the following resolution was presented by Elder B. H. Roberts:

Resolved: That we accept the doctrine of tithing, as now presented by President Snow, as the present word and will of the Lord unto us, and we do accept it with all our hearts; we will ourselves observe it, and we will do all in our power to get the Latter-day Saints to do likewise.

The resolution was unanimously adopted by all present rising to their feet and shouting "Aye."

Apostle Francis M. Lyman then arose and said: "President Snow: I believe this body of men are about as clear upon this law and have about as faithfully met their obligations in regard to tithing as any body of men in the Church. It is a splendid thing, brethren, for us to be always in shape to accept the will of the Lord when it comes."

Visibly affected, the President then arose and said: "Brethren, the God of our fathers, Abraham, Isaac and Jacob bless you. Every man who is here, who has made this promise, will be saved in the Celestial Kingdom. God bless you. Amen."

The meeting and the conference then adjourned, benediction being pronounced by Elder Douglas M. Todd.

STATISTICAL REPORT OF THE Y. M. M. I. A.

STAKE.	Membership			Number in Stake between ages of 14 and 45 not enrolled.	Meetings								
	Number of Ass'ns.	Number of members enrolled.	Average Attendance.		Officers' Meetings.	Regular Weekly Meetings.	Joint Officers' Meet'gs.	Monthly Joint Meetings.	Extra and Special.	District Conferences.	Semi-Annual Confr's.	Public Lectures.	Total Meetings.
Bannock.....	9	288	139	55	49	185	7	14	4			3	262
Bear Lake.....	21	964	447	73	31	317	33	80	24	5		5	497
Beaver.....1898 report	7	325	200	175		109	6	8	3			1	154
Bingham.....	21	591	250	345	23	284	28	75	12			2	435
Box Elder.....	17	1008	467	212	93	361	8	90	23			2	599
Cache.....	26	1592	663	1160	134	508	33	177	12	5		3	965
Cassia.....	8	209	84	121	1	99	16	31	7	4		1	172
Alberta.....	6	119	77		10	81	1	9				1	110
Davis.....	14	1087	373	67	108	248	17	70	29			2	511
Emery.....	13	852	314	175	16	214	28	76	31			2	386
Fremont.....	18	762	389	260	43	312	37	89	12			2	502
Juab.....	6	426	237		11	98	4	8	3			2	130
Kanab.....	6	327	154	78	2	109	8	18	5	2		1	156
Millard.....	10	685	282	152	19	184	4	73	17			2	305
Morgan.....	8	357	200	44	6	132	4	41	19	2		2	213
Malad.....	11	507	236	49	6	154	3	31	18			1	220
Juarez.....	7	407	175	19	10	135	27	53	13			1	248
Maricopa.....	4	184	77	31	4	93	6	12	8			1	126
Oneida.....	13	790	348	127	88	286	33	62	20	4		2	519
Panguitch.....	11	574	389	178	10	194	8	56	30	1		2	336
Parowan.....	6	291	108	240	28	73	1	31	4	1		2	143
Pocatello.....	10	495	210	120	15	244	11	40	10	4		1	333
Salt Lake.....	57	4049	1443	1491	128	1335	107	365	33			2	2074
Sandwich Island Mission		602	280		2	35							37
Sanpete.....	20	1489	998	699	205	412	47	119	40			2	872
Sevier.....	15	669	336	406	21	183	52	75	30			2	390
St. George.....	23	662	341	261	9	359	22	63	28	3		1	492
St. Johns.....	7	266	115	56	6	111	9	19	7			1	153
Summit.....	12	400	200	40	16	240	48	50	4			2	360
Snowflake.....	13	249	125	49	9	145	6	21	9	3		2	199
San Juan.....	4	150	80	28		93	7	16	5			2	123
St. Joseph.....	4	280	164	85		111		17	10			1	162
San Luis.....	7	395	126	103	24	119	12	25	3			2	185
Star Valley.....	9	262	157	140	8	144		13	5			2	172
Tooele.....	10	635	202	87	6	199	15	31	11			2	266
Uintah.....	10	356	146	131	6	124	14	14	8			1	196
Utah.....	35	2697	1075	714	99	683	140	250	86	2		1	1353
Wasatch.....	12	457	181	131		158	6	26	7			1	198
Weber.....	25	2187	842	255	247	525	26	152	80			2	1115
Wayne.....	7	220	120	46	5	120	9	17	5	1		1	162
Woodruff.....	8	409	190	31	14	149	4	28	3				190
So.-Western States Miss.	1	27	27			18		18					37
Aintab, Syria.....	1	26	19	6	9	9						1	27
Southern States Mission.	2	50											
Colorado Mission.....	1	16											
Totals.....	535	29154	12986	8440	1521	9683	847	2463	678	37	64	792	16085

FOR THE YEAR ENDING APRIL 30th, 1899.

Exercises		Missionary Labors.				Libraries.						Finance.		
Lessons from Apostolic Age.	Home Preparations.	Appointments Filled.	Visits of General and State Officers.	Members on Missions	Number of Libraries.	Bound Volumes.	Pamphlets.	Scrap Books.	Total.	Value of Libraries.	Total Cash Received and on hand.	Cash Disbursed.	Balance on hand.	
247	413	1	7	21	3	35	3		38	\$ 20 60	\$ 32 10	\$ 32 10		
548	461	8	19	29	9	240	75	8	323	300	122 20	94 50	27 70	
18				2							41 80	12 90	28 90	
396	236	116	21	27		115	28	15	158	114 10	16 45	12 95	3 50	
354	869		72	64	7	563	58	2	623	1003 90	196 87	172 37	24 50	
463	753	6	7	154	18	1016	138	13	1167	798	199 60	177 74	21 86	
90	162		8	10	4	16			16		25 65	2 00	23 65	
12			9	7	5	37	8	3	48	34 75	22 60		22 60	
187	157	28	59	49	5	493	32	1	526	351 30	12 00	3 50	8 50	
247	319	108	23	17	9	305	89	3	387	373 70	41 85	37 85	4 00	
306	272	33	41	27	18	172	59	27	258	207 45	35 96	28 76	7 20	
84			2	13	4	63	36	14	113	58 50	41 05	37 80	3 25	
108	64		12	12							37 90	5 90	32 00	
164		17	16	35	7	123	26	7	156	139 80	5 00	1 50	3 50	
173	218	3	19	13		32	2	4	38	22 25	40 00	40 00		
208	14		13	25	3	67	13	8	88	93 20	4 00	3 50	50	
110	650		11	17	4	109	29	1	139	339 90	117 88	98 48	19 40	
235		6	30	12	3	120	108	2	230	85 00	269 75	170 00	99 75	
621	468	26	52	62	5	94	39	18	151	85 50	58 85	24 85	34 00	
138	24	12	24	11	4	19	14		33	10 70	43 75	35 50	8 25	
70	30	3	10	22	5	268	30		298	438 50	27 20	26 25	95	
290	51	4	12	4	1	35			35	30 00	15 75	15 75		
1238	2448	48	201	167	24	1903	83	16	2012	1230 70	84 19	70 50	13 69	
370	2884	15	45	47	15	1988	358	18	2364	1571 75				
163	146	36	9	31	7	111	194	5	310	224 30	68 30	56 98	11 32	
534	221	11	28	48	9	393	113		506	547 80	115 80	69 65	46 15	
115		1	5	16	4	39	73		112	67 81	19 50	1 25	18 25	
500	50		32	10	3	50	32		82		16 50	16 50		
305	77	11	24	16	5	95	31		126	89 60	28 15	28 05	10	
166	112	14	15	10	4	47	8	3	58	32 50	1 00	1 00		
			9	10	1	130	27	1	158	76 00	94 40	34 55	59 85	
117	7	5	18	16	4	42	49	11	102	52 10	12 25	12 25		
134	277	7	13	8	4	23	2	7	32	29 75	8 65		8 65	
223	248	3	9	18	5	127	17	2	146	163 00	3 30	3 30		
141	524		10	12	5	71	18	3	92	75 00	12 25	12 25		
904	1019	16	16	50	19	3000	694	125	3819	2578 50	123 00	40 45	82 55	
230	34		15	6	4	98	184		282		30 55	31 80	4 75	
500	2736	19	75	116	19	1266	170	9	1445	1287 55	105 85	63 70	42 15	
126	203		12	12	6	53	2		55	41 35	12 75	12 75		
475	80		5	12	4	76	41		117					
17														
11327	6227	564	1008	1238	255	13434	2883	326	16643	\$12574 86	\$2150 65	\$1489 18	\$ 661 47	

On Monday evening in the Fifteenth Ward Meeting House a reception was held. It was an informal affair and a most delightful two hours was spent in handshaking and friendly chat, interspersed with songs, recitations and instrumental selections. About five hundred were present. It was the intention to take a trolley ride through the city, but a heavy rain prevented the carrying out of this part of the program, but street cars were provided and all the visitors were carried to the nearest points to their homes and stopping places reached by the street railway.

On Tuesday evening in the Sixteenth Ward Meeting House, Mutual Improvement workers, with their wives and husbands, (in all nearly five hundred,) from all parts of the Church, partook of a banquet tendered by the General Board of Young Men's and Young Ladies' Mutual Improvement Associations. A most happy and enjoyable time was experienced and all departed declaring the Fourth General Conjoint Conference a grand success.

MANUAL FOR 1899-1900.

The new manual, "Dispensation of the Fullness of Times," for the coming season's study has been written, and the lessons have been passed upon by the Manual Committee, and are now in the hands of the editor. It is expected that the book will be out in ample time for distribution before the first meeting of the Associations in October. The subject will prove of great interest, and the presidents of associations should see to it that their members are supplied, so that every young man may become an earnest student of the early history of the Church, and the divinely revealed doctrines therein contained.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

June 20, 1899: Lieut H. A. Pearson of the United States navy, a Utah boy whose home is in Draper, Salt Lake County, and who served through the battle of Manila, arrives in Salt Lake City.

22nd: Admiral Dewey arrives at Colombo, Ceylon, and is given an ovation. * * * Senator Waldeck-Rousseau succeeds in forming a new French cabinet.

24th: The Kentucky Democrats, in convention at Louisville, reaffirm the Chicago platform and declare for Bryan and free silver in 1900

25th: Lieut. Pearson addresses the congregation in the Tabernacle, Salt Lake City. * * * Heber C. Iverson is appointed bishop of the Second Ward, to succeed Bishop Leonard G. Hardy who recently removed to Canada.

26th: George R. Emery is chosen bishop of the Sixteenth Ward, Salt Lake City to succeed Bishop Frederick Kesler deceased. * * * General Otis telegraphs the war department that the Utah batteries are embarking on the transports at Manila. Major Richard W. Young, at the request of General Otis, will remain in Manila on the Supreme Court. * * * The International Council of Women assembles in London, England. Several Utah ladies are present.

27th: Richard W. Young resigns as major of the Utah batteries and accepts civil position of Chief Justice of Supreme Court of Manila. Upon his recommendation F. A. Grant is appointed major, and Grant recommends the appointment of J. F. Critchlow captain, and R. C. Naylor first lieutenant Battery B, and Sergeant Anderson second lieutenant Battery A. The appointments are at once made.

28th: The President decides to continue recruiting men for the Philippines until 40,000 men are sent to the aid of General Otis. The enlistment will be for three years. * * * A free fight occurs in the Belgian Chamber of Deputies at Brussels when the order of the day

was adopted expressing confidence in the president of the house against the vote of the Socialists.

29th: The trouble in the Belgian House of Deputies ends in a riot in the streets. The soldiers charge the mob and several people are injured.

July 1st: Jules M. Giaque dies in Salt Lake City from the effects of sunstroke. * * * The United States transport *Hancock* with Batteries A and B, Utah Light Artillery and the First Nebraska regiment aboard, sails from Manila for San Francisco. * * * President McKinley presents a silver loving cup to French Ambassador Cambon, in recognition of his friendly services in the negotiations which restored peace between the United States and Spain. * * * Captain Dreyfus arrives at Rennes, France. He is said to be a prematurely old man.

2nd: A great fast meeting or Solemn Assembly is held in the Salt Lake Temple which is attended by all of the twenty-six leading authorities of the Church. All of the forty stakes, 478 wards and all of the auxiliary organizations of the Church were represented. The total attendance was 623. Just such a gathering of the priesthood was never before held in the Church.

5th: Bishop J. P. Newman of the Methodist Episcopal Church of San Francisco, dies in Saratoga, N. Y. Bishop Newman will be remembered in Utah as the participant in the famous Newman-Pratt discussion on polygamy. * * * Terrific floods have devastated a large portion of Texas. The flood district covers a length of five hundred miles and a breadth of probably fifty miles. To show the damage done the following estimates have been made by men who are in a position to know: Lives lost, from 100 to 300; loss to farmers, including crops as well as live stock, from \$7,000,000 to \$15,000,000; damage to railroads and to country bridges, \$2,000,000 to \$4,000,000. These estimates are taken in the whole area. It is known that more than sixty people have met their death; that many bodies have been recovered; it is not believed that all of them will ever be recovered.

6th: Secretary of War, Alger, published an order for the enlistment of ten regiments of volunteers for service in the Philippines. Utah volunteers will be included in the thirty-fourth infantry.

7th: The slayers of Gen. Luna, the Filipino leader, who have been on trial are acquitted on the ground of self-defense.

8th: Angus M. Cannon, president of Salt Lake Stake of Zion, is arrested on a warrant charging unlawful cohabitation. Mr. Cannon enters a plea of "Not Guilty," and gives bonds for his appearance.

11th: A disastrous flood occurs at Manti, Utah, at 8 o'clock p. m. Many buildings are badly damaged, much property destroyed and the streets are filled with mud and debris.

Y. M. M. I. A. ^{AND} MISSIONARY HYMN AND TUNE BOOK.



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